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REPRESENTING THIRTY-NINE EVANGELICAL COMMUNIONS AND FIFTY-SIX STATE AND PROVINCIAL COUNCILS

Board of Editors: THE INTERNATIONAL COUNCIL STAFF, PAUL H. VIETH, *Chairman.*

IN THIS ISSUE

A happy New Year to everybody! Here I am again, on the first stage of my journey through another year! I am the *International Journal*, and I come to help you through your many tasks in religious education.

* * * * *

Doesn't that baby on the front cover just make you want to pick him up and cuddle him,—that is, if you were sure some modern psychologist wouldn't get you! He was chosen for this month particularly because he is in the period of beginnings, and so is the new year; also because he symbolizes the task in which you are engaged, for it is the life more abundant of such as these which you seek to foster; and,—let me whisper it softly,—the Chairman of my Board of Editors hasn't been able to think of anything but babies lately! Can you guess why?

* * * * *

Whether or not you believe in New Year's resolutions, and whether or not you "take stock" of yourself at this time of the year, you cannot do better than spend a half hour reading and meditating on what Dean Brown of Yale has to say on "Unnoted Gains and Losses." Dean Brown is one of the greatest preachers of this country and hundreds of thousands have heard gladly his forceful, yet simple messages. He is at his best in this article.

* * * * *

My chief task this month is to help you find some new tools of the trade. What you read in 1928 will help to make you what you will be a year from now. Will you not let some of that reading help make you a more efficient workman? The lists of books will give you many suggestions. And, by the way, the article by Dr. Betts on the subject of reading is one of the best I have carried in many a month.

* * * * *

It seems whenever we are talking about education, we have in mind the education of children. I like to see that place of importance given to children. But Mr. Davids in his article this month takes the other side of the question. He insists that if we would give more attention to the adults with whom children must grow up, our education of children would be more effective . . . But I must not tell his story here,—turn to it and see for yourself!

* * * * *

Who is Anthony Pew? What did he do to get his name in the paper? That's a whole story! If it isn't the first thing you read, you'll wish it had been when you get through!

* * * * *

Readers who are engaged in the cooperative religious education program,—and I like this phase of my work for working together helps to bring people more nearly into the spirit of Christ,—will be pleased with what Mr. Hall tells about the program he is conducting in Marietta. There is a place where these things have really come to pass. Incidentally, it is also a significant contribution toward the understanding of weekday school work.

* * * * *

In closing this conversation, may I beg of you, dear reader friend, to tell me what you are thinking? When you have enjoyed what I have to offer this month, will you not "take your pen in hand" and tell me what you like, what you don't like, and how I can serve you better? I would be delighted to know what you are thinking!

Yours, with best wishes,

The International Journal.

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January Publications

The Junior Church

By Homer J. Councilor,

Calvary Baptist Church, Washington, D. C.

The pastor of the largest Junior Church in the country tells others how it can be done. He is solving with enviable success the problem of the nine to sixteen-year-olds and the church. The plan of this church is clearly outlined in the first part of the book. Part II gives a series of sermons with many apt illustrations used with success by the author. Appropriate hymns are also suggested. An instructive, practical book which every pastor would do well to read. **$1.50.**

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New First Congregational Church, Chicago

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YOUTH AND TRUTH
By W. A. Harper
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THE CENTURY CO.

353 Fourth Ave., New York

EDITORIAL

ew Year's reeting

In the spirit of genuine Christian fellowship, the *ternational Journal* family extends happy New Year's eetings to each one of its members. We all rejoice the privilege of mutual helpfulness which this fellow- ip brings.

We are nearly twenty thousand now and growing pidly. One hundred new members came in a few ys ago from one church school, the entire force of ficers and teachers. These and all other members e not merely readers, but contributors, for in a very al sense the *Journal* is *of all, by all, for all.*

By the way, have you done your part as a con- ibutor in helping to make the *Journal* more inspiring, ore practical, more genuinely useful and helpful to ıe entire *Journal* family?

The Board of Editors deeply appreciates suggestions ıd criticisms. If you have one, please send it in. he General Secretary has offered a cash prize of 5.00 for the most valuable suggestion for the improve- ıent of the Journal sent in during January. The ıembers of the Board of Editors will be the judges.

The *Journal* is published with a single purpose of endering the highest possible service to the entire onstituency of the International Council, individually nd collectively. In this fellowship of service, it is ours to give and yours to receive throughout the ntire new year.

Are Ethics 'Mere"?

EVER so often, in comparisons of the manward relationships of the Christian religion with its nystical foundations in God, reference is made to the ormer as "mere ethics," or perhaps "mere moral and thical culture."

Recognizing fully the central place of relationships o the Father in the Christian religion, we yet feel in- lined to challenge the adjective "mere" as a proper descriptive term for ethical conduct. Certainly it is ıot in harmony with the Scriptural view of morality. Micah declares, "What doth Jehovah require of thee, ut to do justly, and to love kindness, and to walk ıumbly with thy God?" James maintains, "Pure eligion and undefiled before our God and Father is his, to visit the fatherless and widows in their afflic- ion, and to keep oneself unspotted from the world." Jesus says, "Thou shalt love thy neighbor as thyself."

It is to be doubted whether any true experience of God can exist without a high social and ethical ideal nd aspiration. In this sense God is found in the ighest social values. The experience of these social spirations, with consequent dependence on God as olely able to assure their realization, becomes one of he open roads of approach to God.

But to the Christian social values are but one mani- estation of God. He is not identical with such social values. He is real, and far transcends them. If appre- ciation of social values and aspiration toward their realization becomes an open path to God, it is just as true that a true experience of God will lead to higher conceptions of social values.

As a matter of fact, the elements of communion with God and right fellowship with man do not sep- arately each constitute a partial view of Christianity any more than hydrogen and oxygen each represent a partial view of water. They are inseparably bound to- gether. Christian education may lay stress now on the one of these elements, and now on the other. When, how- ever, either is treated to the exclusion of the other, it is no longer Christian education. Let us not speak lightly or disparagingly of ethics as a "mere" something!

Glorifying Ghastliness

IF war must be memorialized is there no other medium than its instruments of horror and death? One would think not, to gaze on the cannons, howitzers, guns, sabers, bayonets and other carnal weapons so proudly displayed in our statuary and so freely scat- tered through our parks. If this is the memorial *motif,* why discriminate? The Revolutionary War was waged in part by hanging Major Andre. The French Revolu- tion was led by Madame Guillotine. The World War introduced what is alleged to be the more merciful medium of poison. Just why should we recoil from glorifying the gallows, the block, and the carboy of searing acid while revering the other members of the same lethal family?

We simply refuse to recognize the horrific nature of armament, otherwise we could not gaze on any of it without a shudder. Certainly we should look else- where for our monumental subjects.

Glorify by all means the high courage war calls forth, the exalted idealism, mistaken or not, which it may represent. But with Le Galliene we should insist,

> "It is wickedness to clothe
> Yon hideous, grinning thing that stalks,
> Hidden in music, like a queen
> Who in a garden of glory walks.
> O snap the fife and still the drum
> And show the monster as she is!"

Perhaps there are no more worthy symbols of war. If not, could there be a more damning indictment?

Our Material Prosperity

The beginning of the new year is the appropriate season for a review of the progress of the year just closed. Newspapers and magazines are devoting much space to the announcement of the accomplishments of the past year and of our present material prosperity. That which was emphasized in a general way at Thanks- giving time is now given in detail, supported by a vast amount of statistics.

There is no question that the general material pros- perity of the people of the United States and Canada is

unprecedented. While it is true that all classes are not prospering equally well, and some are having a pretty hard time, nevertheless it must be conceded that the total wealth of America is almost staggering to contemplate.

But the vital question is the effect of this vast material prosperity on our lives. Wealth brings with it tremendous power for good or for evil, depending upon how it is used. Even the most optimistic note some very alarming tendencies at the present time. Experience has demonstrated that the highest type of character is more easily developed in adversity than in prosperity. Unless we maintain moral standards and strength of character that will enable us as a people to master and control these powerful forces they may work our destruction.

Those qualities of strong, upright manhood and womanhood which have contributed so much in the past and which are so essential to the maintenance of all that is best in our civilization must be preserved. Herein lies the great challenge to the home and to the church. Every effective effort for the development of Christian character is of the highest service to the individual, to society, and to the nation.

Religion and Morality

The importance of morality to free government is receiving serious consideration these days by thoughtful people, and also the relation of religious conviction to sound morals. Secretary of Labor James J. Davis recently stated in a current magazine article that "The soul of this nation will die unless we instill into the minds and hearts of our children some proper form of moral and religious sense."

In this connection it is worth while for us to consider thoughtfully the well known statement of Washington on this subject in his Farewell Address:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician equally with the pious man ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

A Thought for the Opening Year

By Henry Van Dyke

TO BE glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path of peace.

What Status Temperance Education?

A RECENT issue of the Houston *Post-Dispatch* calls attention to the shortsightedness of the churches in assuming that the victory over the liquor traffic had been won with the adoption of the 18th Amendment to the constitution and the enactment of the Volstead law. Time was when children in schools and Sunday schools were taught that indulgence in alcoholic beverages was dangerous to physical, mental, moral, and spiritual health. To quote the Post-Dispatch:

"But in these later years, what do we find? The campaign of education regarding alcohol itself has largely ceased. In its place has come an acrimonious political discussion over whether prohibition shall be retained as a governmental policy. The younger generation has received and is receiving little instruction about the evils of alcoholic indulgence, and it is not much interested in politics.

"They hear prohibition sneered at, ridiculed and abused from many quarters. Many youngsters, and a good many older ones, too, think it is smart and fashionable to violate the law. Offsetting the propaganda in favor of liquor are the voices of many claiming that prohibition is a blessing and ought to stay. But the proponents of the temperance cause have more and more neglected to warn against the evils of liquor itself. The underlying motive for prohibition too often remains unexpressed."

Irrespective of the soundness or effectiveness of the teaching which may have formerly been given in the Sunday school, the *Post-Dispatch* is right in calling attention to the present state of affairs with respect to temperance education. What shall we teach? Where can we secure lesson materials? These are questions which some of the leaders are asking, while in the meantime nothing is being done in the religious curriculum.

Plans have been completed to devote special emphasis in the April issue of the *Journal* to the solution of these problems. We know of no more important question to bring for discussion before our readers.

ro in July

oung people are heard to say, "There is no life in churches—it is zero weather in July. Our souls chilled, but we find no source of warmth. It is security we want; it is the opportunity of sacrifice. r generation is not concerned about an ark of safety; need of the hour is an agent of salvation." These ressions come from youth in the church who are rching both for the trouble and the solution.

We need not go far to discover the North Pole these rs. It is nearer to us than ever before. There are many who delight in "coldly calculated reasonings," orced from warm feeling, being, as it were, mental urists without a single conviction. Search if you l for something nobly warm in modern literature. is too often either cold and heady or vicious; re- geration or refuse. There is no danger that this rld will be destroyed by fire; it will more likely smashed on its own iceberg because the very heart civilization, the church, has become cold in spirit. "Fervent in spirit" is a Biblical term foreign to pres- t experience. In many cases raising budgets, holding etings, competing with other churches, are primary; iritual enrichment is secondary. Too often there no place for sinners; no place for a heart that is broken d heavy; no place for those who desire to be like sus and who seek the fellowship of his suffering and e power of his resurrection. To youth the church more like a funeral than a summer festival. This why so many strong youth are turning to movements itside of the church where there is more fervency, armth, and challenge. Will church leaders dare to ce the facts?

peakers Only!

Writing in a recent issue of the *Christian Century*, ev. Reinhold Niebuhr, of Detroit, laments the possi- lity for self-deception in being speakers of noble senti- ents without following them up with deed. He says part:

"I talk about these things and get emotional satisfaction t of the utterance of noble sentiments. But I haven't made y great experiments. What marvelous opportunities for lf-deception are there not in the protagonism of noble ideas! here ought to be a word in scripture laying bare not only the lf-deception of the hearers of the word but that of the speak- s."

Attention has often been called to the necessity of ading the Sunday-school pupil to "live the lesson." not here an argument for the teacher to live the sson before attempting to teach it? Traditionally, unday-school teaching has consisted in peddling plati- ides to a more or less receptive pupil, hoping thereby win his allegiance and enthusiasm for the ideal resented. More lately attention has been given to the ecessity of concreting any ideal in actual situations efore it can become a part of the pupil's experience.

Objection has been raised to this approach from life n the grounds that it deals so much with the present roblem as to lose the great truths which it has been e task of the Sunday school to teach. Mr. Niebuhr's ntention emphasizes the fact that pedagogically we ay be teaching just the opposite of what we think e teach, for being merely hearers and speakers of the ord may keep the pupils from being doers. The newer ethod in religious education seeks not less of ideals, ut a more effective way of teaching them.

The Central Place of Worship

[Dr. Suter, Executive Secretary of the National Council of the Protestant Episcopal Church, gives in this editorial his answer to the following question asked him by the Editors, "What is the Most Needed Emphasis in Present Day Religious Education?"—Editors.]

WORSHIP, I believe, should occupy a place in the religious educational program corresponding to that which it occupies in religion. I think that the worship of Almighty God is the main thing in the Christian life, the heart of the Christian religion. In fact if you skim through the history of not only the Christian religion, but religions in general, you will find that wherever a religion is persecuted people give up everything, if they have to, except worship. To this they cling tenaciously, even if they are driven into catacombs or other secret places to hold their services. There seems to be an instinctive feeling that worship is the main thing.

I LIKE to think of religious education as consisting of three main enterprises. The first, of course, is worship. The second is serving our fellow men. I think that every parish should provide for its boys and girls a carefully worked out program by which they can perform generous acts for fellow human beings, not only for those they see, but for those who live at the other end of the earth; a program of generous purposeful activity for others wherein they can give of their time, money, and skill. The third is the search for truth. These boys and girls have a right to know, and must be helped by us to seek out, the truth. Here is this universe in which we live and which God made. Any fact that we can help them find out about it is a sacred fact, because if it is a fact God made it so. There is no such thing as secular knowledge. To a believer in God all knowledge is sacred.

IF I were going into a church school for the first time, perhaps taking charge of it for a year, I should of course watch the school and go around and see what was being done. Supposing the school were in a pretty bad state and ineffective and blundering. The first thing I would do would be to set in order its public worship. I would get that fixed and have it straightened out if it took a year. I am convinced that a school that has fairly good classroom work and good teachers, but which does not have anything significant going on in worship, is on the whole wasting its time and effort. I would put the worship to rights first and see that every boy and girl in the parish had a chance to go to a beautifully-conducted service of worship where he himself could approach God and praise him. When I had that going so that it meant something in their lives, I would begin to think of picking out a group of boys and girls and sending them to a classroom before or after the service of worship where they could find out the reasons for the things done in worship. Here they would be assisted by teachers. In time I might have a number of such classes, but *only after* the heart of religious education had been properly cared for by a properly conducted service of worship.

John Wallace Suter, Jr.

New York City.

Los Angeles—1928

By W. G. Landes*

LOS ANGELES—1928. This slogan is appearing in the print of many languages. It has been put up in display form and capital letters in the religious journals and periodicals of the evangelical churches of the world. This slogan has a vital present relationship to more than thirty three millions of the world's population. It stands for world betterment and world peace. It is a rallying call to all who love children. It appeals to all who see in the childhood of the world an asset of greater value than oil, rubber, or any other national material resource. It is identified with a teaching program designed to reach the plastic minds of millions of the world's children of the coming generation. It has a peculiar attractiveness to the officers and teachers in the Sunday schools of the world, more than three million of them, many of whom will encircle the globe in their journey to Los Angeles. The slogan advertises the World's Tenth Sunday School Convention to meet in Los Angeles, July 11-18, 1928.

THY KINGDOM COME. These words, first uttered by Jesus and first heard by the company assembled on the mountain side by Galilee, have become the universal prayer of Christendom. They are no doubt often thoughtlessly and formally uttered. The committee charged with building the program for the Los Angeles Convention has taken these words for the Convention theme. They will be built into the programs of every session. The nations and races of the world are now face to face with each other as never before in all history. There is an intermixing going on making the interests and welfare of each interdependent. To think of these things in the light of the Convention theme is at once arresting and challenging. The Los Angeles Convention offers an opportunity for individuals from many nations, of like faith and aspirations, to confer with each other and to plan cooperatively to make our Christianity what Jesus intended it to be. More people must be made to catch the vision of the possibility and the practicability of a social order, on a world scale, wherein men live together as brothers, regarding God as a common Father. The Tenth World's Sunday School Convention should send the attending delegates back to their home nations inspired with this vision.

The opportunity offered by a Convention of a world character to fellowship with individuals of other nations is a rare privilege. The barriers of mountains, rivers and oceans that once separated the people of different nations are barriers no longer. Modern civilization has removed them. But other barriers, not physical but spiritual, still exist. They are the barriers of race and color, language and culture—these too must be removed before we can expect a warless world. These are the barriers that create prejudice and misunderstandings out of which grow hatreds and finally war. Christianity if true to its founder and mission must remove these barriers. The Los Angeles Convention offers an opportunity that comes but once in a life time to many people to form better understandings of peoples speaking a different language and whose skin is of a different color—but who are Christians.

THE MORNING SESSIONS of the Convention will be devoted to a series of simultaneous conferences. These conferences will try to find ways and means to meet successfully many problems of an international character that have to do with the promotion of a world wide Christian educational program. Building a curriculum for Christian-world fellowship will attract the attention of many who are now bothered because much of the present available lesson material bears the stamp made in the United States or Great Britain and is not sufficiently suitable for use in other lands. Indigenous lesson courses and literature is the crying need coming up from every field. How to secure a pooling of interests to produce lesson courses and literature written in the language of the people and prepared from the standpoint of national needs, traditions and temperaments will be faced by leaders from many nations at Los Angeles. Other conferences on Training a Leadership, Methods of Organization, the use of Fine Arts and Dramatics will all be participated in by outstanding experts from practically every continent on the globe.

LOS ANGELES is a city where many big conventions are held but this is the first time the city will entertain a convention of a world-wide character. Fifty-four nations were represented at the Ninth World's Sunday School Convention held in Glasgow, Scotland, in 1924. It is safe to predict more nations will be represented at Los Angeles next July. The largest number of delegates will naturally come from the United States and Canada. The quota assigned to this territory is 5,000. It is anticipated the demand for delegate credentials from these two countries will exceed this quota. State delegations are now being formed to proceed to Los Angeles by special train. Very attractive tours have been arranged for these delegations to and from the convention.

The occasion of this world gathering will bring many prominent religious educators and missionaries from widely separated and distant lands to our shores. Their presence in our midst will no doubt cause them to be used in many summer schools and camp conferences. The cause of Christian Education in North America ought to receive great stimulation as the result of the Los Angeles Convention.

All who are now actively identified with church school, vacation church school or weekday church school work, as well as missionaries working in the home and foreign field are privileged to attend this Convention. Prospective delegates living in the United States should secure their credentials through their respective State Councils of Religious Education or by writing to the International Council of Religious Education, 5 South Wabash Ave., Chicago, Ill. Canadian delegates should write to Rev. H. C. Priest, 538 Confederation Life Bldg., Toronto, Canada.

*Mr. W. G. Landes is General Secretary, New York State Sunday School Association.

Unnoted Gains and Losses

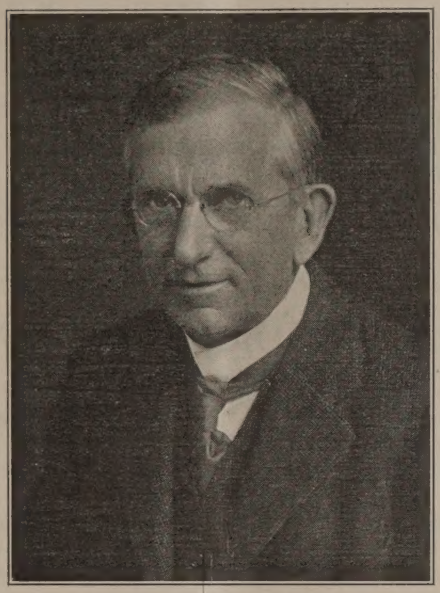
By DEAN CHARLES R. BROWN*

THE cash book is not the most important book on e premises. We find a whole stem of values which are ver entered up there. They nnot be stated in dollars and nts, nor taken off in a trial alance, yet they make men or ey break men. Some of them e assets, some of them liabilies. And when the debits and edits are reckoned up accordg to this more accurate sysm of bookkeeping, every man es at a glance whether he is lvent or bankrupt.

Here in the Book of Exodus as a man who lived to do the ill of God—he made a business f it. He comes upon the cene young, strong, well eduated, with a good social posiion, but concerned mainly with ighting the battles of the poor. He was leading a race of slaves ut of the bondage of Egypt into the freedom and pportunity of the land of promise. When they needed aws, institutions and a God to worship, he went to he top of Sinai and stayed there until he had seen spiritual reality face to face. He came down the mountain side with the transcript of that experience written on tables of stone and with the glory of it shining in his very countenance.

He was doing something high, fine, lasting. It was a man's job and he brought to it the best he had. He stood virtually at the head of a new Hebrew commonwealth in whose unfolding life all the nations of the earth would be blessed. When men saw him, there was a certain radiant look about him which awed them. "The skin of his face shone," the record says. He was not aware of it—that was the beauty of it. If he had been thinking about it, it would not have shone. If he had been saying to himself, "What a wonderful man I am," the radiance would have vanished instantly. He had lost all thought of himself in the joy of doing his bit in the service of a needy people and "he wist not that his face shone." It was one of the unnoted gains in life.

HERE in the book of Judges is a man of another type. This man also came upon the scene strong, joyous, full of promise. He was as handsome as a young Apollo. He was an athlete, able to carry off the gates of a city if he chose. He was the child of prayer, the son of godly parents who coveted for him an honorable career. He was chosen of God to be "a judge in Israel," and a leader of his nation. The path to honor and usefulness lay open before him.



Charles R. Brown

But just at that time he met a young woman who was a Philistine. She worshipped strange gods and had no more moral sense than a rat. She was handsome and when young Samson was with her, he felt that he was in the Garden of Eden. He laid his head and his heart in the lap of the sensual indulgence she offered—it was all that she had to offer—and when he rose up from that period of dissipation he found himself as limp as a rag. He was no longer fit to be a leader of men. His strength was gone and he was only an empty shell of the man he might have been. "And Samson wist not that the Lord had departed from him." Here was one of the unnoted losses in life.

THE subtle processes of waste and of repair, they are going on all the while in the physical realm. There is the breaking down of tissue by fatigue or by disease. There is the building up of tissue by the vital processes of digestion and assimilation. So long as the friends of life are more than a match for its foes, the man moves ahead in health and strength.

The same thing is true in the moral realm where men are conscious of the difference between right and wrong, between selfishness and service. Here is one man strengthened with might by God's spirit in his inner life. He is built up by faith and hope and love. He is setting his life structure on a foundation of solid rock. Here is another man whose moral fiber is being eaten away by spiritual indifference and sloth. His finer faculties are being atrophied by disuse. He is putting all that he has into a house which rests upon the sand. And in either case the man may be so absorbed in the good or the evil which has enlisted his interest, as to be unaware of what is taking place. "Moses wist not that his face shone," while "Samson wist not that the Lord had departed from him."

THE GAINS and losses come mainly by indirection. Many a man shows a noble unconsciousness of the spiritual progress he is making. He has caught the method of Jesus—"he that saves his life loses it." The man who is forever thinking about saving his soul, petting it, coddling it, putting it through its pious paces, becomes a moral prig, a spiritual snob. He is doomed to defeat.

The man who loses his life in the right way—"for his sake"—finds it. He saves his soul by investing it, putting it into a worthy line of endeavor, leaving the result to his Maker. His face shines with a certain radiance—he does not know it because he is intent upon

*Rev. Charles R. Brown, D.D., is Dean of the Divinity School, Yale University, New Haven, Connecticut.

doing in sturdy fashion a piece of honest service. It is the method of indirection.

THERE are days of judgment coming all the while to test these gains and losses. Men sometimes speak of "the Day of Judgment" as if it were a single event in the distant future like the 31st of December 2976 A. D.

Every day is judgment day. The sheep and the goats are being set off on the right hand and the left all the time by the presence of the spirit of the Son of Man among us. Some people are entering into all the high privileges of human existence, while others are being sent away into darkness and dishonor by their own unfitness. The moral elevator is moving to and fro like a weaver's shuttle carrying men up or down as they are headed right or headed wrong. Heaven is here and hell is here as states of being.

THE ONLY life which stands the test is the life built in harmony with the will of God. The petty little maxims of expediency by which some people try to order their lives are as lath and plaster where there should be quartered oak. They leave the best elements in a man's life unorganized and unsupported. It is only when a man's purposes are set in concrete by his conscientious sense of agreement with the will of God that his life shows symmetry and strength.

What Young People Have Done for Me

The accompanying story is told by a pastor, whose name we are requested to withhold for obvious reasons. It expresses the real spirit of Christian service, which, after giving itself to the uttermost in helpfulness to others can yet feel that more has been received than has been given. Thus may we all live more fully, through the more abundant life which we help others to attain!

EXCESSIVE timidity blighted my younger days. The fear that my awkwardness might be laughed at kept me from playing freely with other boys. In high school my self-consciousness rendered any advances towards the girls both painful and precarious. Living in a large city, I was permitted to live my youth in my own lonely way.

Yet as a man I have made up for all that I missed as a boy. Through companionship with young people I have experienced in the thirties that which I missed in the teens.

Like many another awkward and ill-adjusted young man, I found my way into the ministry. During my first years in the pastorate the smaller children were the one group who really loved me. Since then I have been gradually climbing the age scale. In my second church my greatest satisfaction was going hiking with the boys. They proved an excellent antidote for the blues—and taught me much. An accident forced me to become scoutmaster in my third church—and the scouts taught me to swim. My present pastorate has seen a series of developments. I began with a body guard of problem boys, who once announced that they were "wintering at the church." They served me as willing secretaries and enthusiastic chauffeurs. Through trying to untangle the problems of these boys, I was thrown into intimate relationships with a number of girls aged from seventeen on up. To my astonishment and bewilderment, the girls monopolized much of my attention for two or three years. More recently I find myself working in with boys of college age. At present my maximum appeal seems to be to young people in the lower twenties. Often I wonder, "What next?"

Most of these relationships have been of an intermittent type. In some crisis the young people have sought me out. For a time I have seen much of them, and then circumstances have usually separated us. In a surprising number of instances the young people have gone away to school. The best results are secured when I give them an impulse in a certain direction, and then allow them to work out their solution for themselves. Usually we keep in touch with each other by correspondence and an occasional interview.

THESE YOUNG people have brought to me a surprising amount of intellectual stimulus. They have made me think harder than I ever thought before. Youth has no monopoly on life's problems, but young people are more ready to raise questions and propound queries than are their elders. They get into tighter boxes, and therefore are compelled to face their problems with greater boldness. I find youth far more stimulating than maturity.

Of the predicaments of youth there are no end, and yet there are three general types of situations which repeat themselves with frequency.

THE various aspects of sex probably baffle more people than any other phase of life. Practically all young people have a sex problem of some sort to contend with, ranging from actual indiscretions to overcoming self-consciousness in the presence of the opposite gender.

For me, the most perplexing sex problem was presented by a boy, whom we will call Jack. He was a lovable chap who in the spirit of devilment had involved himself in a serious scandal with a girl. In consequence, they were married at the tender age of seventeen. Jack's reaction to the situation was one of sincere repugnance to both the girl and marriage. The problem was to get him to fall in love with his wife—who was really an attractive girl. But before this could happen it was necessary to inspire Jack with some measure of sex idealism. I soon discovered that Jack loved beauty as much as he loved devilment. Through music, companionship, and a long journey together the way was paved for a frank discussion of sex. When he returned to his wife, he remarked "Now I have found out what holy things really are." In order to meet Jack's problem I was compelled to think through the whole question of sex from a new angle. Conventional platitudes were of no avail

or the first time I was forced to face the stark realities the question. This experience has been of great alue in my dealings with young people of both sexes.

A SECOND recurring problem is that of undue dependence upon parents. A great many young eople have never been "weaned." The longer that rocess is delayed the more painful does it become. he young people are more often at fault than are eir elders. A girl, whom we will call Florence, was nt to me by her mother because she did not seem to ave any real grip on herself. The young lady's story as that her mother completely dominated her. I ggested that if that was the case she had better ebel. Apparently she took the prescription to heart. ix months later I encountered the mother who told e, to my astonishment, that I had done her daughter uch good. As I came to know the case better, I ound that instead of the mother having deliberately r willingly dominated the daughter, the daughter eally had been relying altogether too much upon the nother. No one was more pleased than the mother hen Florence began to show signs of independence. have a suspicion that most parents secretly are dis-ppointed in the child who does not in some measure ppose them. I once told a college boy with a domi-ating mother that his mother would never really ove him to the utmost until he had had a fight with er. A few weeks later he wrote her a saucy letter— nd the mother showed it to me with undisguised ride! Parents certainly relish independent off-spring lthough they will rarely admit the fact to their chil-iren. Multitudes of young people face the problem f finding ways and means to rebel effectively against oo much parental oversight. Going away to college s the best way out of this difficulty.

A THIRD difficulty that confronts youth is the relationship between romance and reality. Young people tend to live in a world of dreams. They expect the fairies to do them all manner of favors. They assume that all sorts of lovely blessings will, sooner or later, drop into their laps. This dreamy attitude towards life is usually combined with a timidity in facing actual situations that sometimes degenerates into plain laziness. Hazel represents an unsolved problem of this description. She is an overgrown girl of twenty-two with great ambitions, some ability, and no persistence. She started to teach, but rebelled against discipline either for herself or her children. She tried to draw from life, but did not consider it worth while to bother with the study of anatomy. She took up poetry, but never went to the exertion of studying language. She bravely left home to live in Chicago, but was so timid about finding her way around the town that she never discovered what was in the city. The lure of Greenwich Village carried her to New York. What will happen next we do not know. If she were a boy, she would have long since joined the navy and therein made a quick contact with reality. Although one cannot but laugh at the dreams of youth, they are not to be derided altogether. We older folk are too matter of fact and prosaic. We do not see enough of the possibilities of life. How can the dreaminess of youth be so related to the realities

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Annual Meetings of the International Council

Hotel Sherman, Chicago

Wednesday, February 8

Joint Conference on Vacation and Weekday Church Schools

Thursday-Saturday, February 9-10-11

Meetings of the Professional Advisory Sections

Monday and Tuesday, February 13-14

Meeting of the Committee on Education

Wednesday and Thursday, February 15-16

Meetings of the International Executive Committee

The chairmen of the Professional Advisory Sections have arranged for numerous joint meetings of different sections on subjects of common interest. A general meeting for members of all sections will be held on Friday afternoon and evening, February 10, for the discussion of Curriculum (including the proposed International Curriculum and the Christian Quest materials), Leadership Training, and Field Administration, and such other subjects as may be determined.

All meetings will be held at the Hotel Sherman in Chicago. Special rates have been granted at this hotel. A single room with bath may be secured at $3.00 per day, a double room with bath at $5.00 per day. Higher priced rooms may be had if desired, but the hotel management has guaranteed to furnish rooms at the above rates to all who so request. Reservations should be made direct with the Manager of the Hotel Sherman, mentioning that you are planning to attend the International Council meetings.

Mr. Mayer Research Associate

REVEREND OTTO MAYER came with the International Council on December 1, 1927, as Research Associate in the Department of Research and Service. He will give his entire time to research work to compensate for the time which Mr. Vieth devotes to the *Journal* as Chairman of the Board of Editors.

Mr. Mayer was graduated from The University of Chicago in 1916 with Phi Beta Kappa honors, and the following year received his master's degree in religious education. He is also a graduate of Union Theological Seminary with the degree of B. D., and has taken graduate work in Teachers College in New York City. Mr. Mayer has had extensive experience as a teacher and director of religious education, and has done considerable research work. He is a member of the Congregational Church, is married, and lives at 5559 Drexel Avenue, Chicago.

What is Missionary Education?

We know of no one more capable of discussing this subject than Dr. T. H. P. Sailer who has prepared a message on this subject for *Journal* readers.

The February *Journal* will carry this and other articles devoted to a consideration of this question of vital importance to religious educators. Among them are, "Thy Kingdom Come," a devotional article by Dr. Robert E. Speer, and a discussion of trends in Christian missions in light of the present world situation, by Professor A. G. Baker.

Vacation school workers will welcome the helpful suggestions for the vacation school in the spring issues.

A County Program of Religious Education

By MAXWELL HALL

"THAT'S ALL right. Go right ahead. I won't stand in your way. We've been giving religious education to our children for hundreds of years and I think it's about time the Protestants were coming to it."

The writer was in conference with the Roman Catholic priest with reference to a proposed plan to provide weekday religious education for the pupils of the public schools of Marietta, Ohio, and this challenge was the reply he received.

And the challenge has been met. "The Protestants have come to it," in a magnificent way in Washington County as the story which follows will indicate.

Rev. Maxwell Hall, B. D., M. A., is General Secretary of the Washington County Council of Religious Education and Executive Secretary for the Washington County Council of Churches. He tells in this article the story of the weekday school work in his county. Previous to coming into the organized work in religious education he served as pastor, as an assistant in the Inter-church World Movement, and as Sunday School Secretary for the Nebraska Christian Missionary Society.

Mr. Hall is a native of Indiana. He was educated in Franklin College and Transylvania College, receiving the degree of A. B. in 1905. His graduate work was done in Butler College, where he received the degree of M. A. in 1906, and in Yale Divinity School where he graduated with the degree of B. D. in 1910. He is 44 years old, married, and has three children—two in college and one in high school.

IN JUNE, 1921, the Ohio Sunday School Association, the predecessor of the present Ohio Council of Religious Education, established a branch office at Marietta with a director in charge who was to direct the work of the association in a group of counties in southeastern Ohio. This office continued until January 1, 1925, when it was taken over by the Washington County Council of Religious Education and its director became the general secretary of the county organization.

Washington County is a rural county. Marietta, the only city, has a population of only a little more than 15,000, but there is a feeling that our boys and girls and their leaders are entitled to the best that the larger cities can afford and the Council is seeking to provide it.

Little change was made at first in the traditional county Sunday school association program except to strengthen it and to sow the seed which soon began to ripen in an increasing demand for weekday religious education in cooperation with the Marietta public schools.

This demand was greatly accelerated by the results of a biblical information test which was given to 324 pupils in the first year of the junior high school. Twenty easy questions were asked and the papers were carefully graded with the result that even those who went to Sunday school made an average grade of less than thirty per cent. A detailed analysis of the grades and of the answers given was published in the daily press and the general reaction of the community was that more time was needed for the religious education of the boys and girls of the public schools. The matter was presented before various groups and a preliminary committee of nine was appointed to draft plans of procedure. Another committee was proposed which was to be made up of one representative officially chosen by each of the twelve cooperating churches. This committee was formed with the primary purpose of arranging for weekday religious education only, but shortly after its organization it changed its name to the Marietta Council of Religious Education and accepted the duties usually belonging to such an organization. There were eight different denominations officially represented on the Council.

WITH the support of the superintendent of schools the matter was presented to the board of education, who unanimously passed a resolution which provided "that upon an approved application from any established body or religious society incorporated under the laws of the State of Ohio, or upon the approved application from the official representatives of any group of religious bodies or societies, the board of education cooperate in the work of religious instruction, and so forth."

The legality of such a procedure had been carefully investigated and the Council had the written opinion of the State Director of Education and the Attorney General that a local board of education was entirely within its rights in making such provision, an opinion which has since been approved by the courts.

IN September, 1923, arrangements were made to have the pupils of the third, fourth, fifth and sixth grades excused, upon written request of parents, to go to the nearest church to receive religious instruction, and Mrs. Evelyn Moore of St. Joseph, Missouri, was employed as teacher. At first, three of the churches arranged for their children to go to their own churches for religious instruction, but after the first year they abandoned the separate schools.

At the end of the first semester, at the request of the superintendent of schools and many of the parents, the Council consented somewhat reluctantly to have the teacher go to the schoolroom instead of having the pupils go to the churches, but the change has proven so satisfactory that there has never been any desire to return to the former plan. While the classes were con-

ted in the churches, about seventy-five per cent of public school pupils attended, but when the teacher t to the schoolroom, the percentage increased at e to more than ninety per cent and it has contin- l to increase until it now stands at 99.9%.

T THE beginning of the second year the school of religion was extended to include the first two grades d two teachers were employed, Miss Myrtle Milford d Miss Dallas Sisk, both graduates of Boston Uni- sity School of Religious Education and Social rvice. One took the lower grades and the other the per grades. Last September Miss Hazel R. Boe suc- eded Miss Milford, and Miss Ruth Self succeeded iss Sisk (now Mrs. Gerald L. Hamilton). Miss Boe d Miss Self both have degrees from Northwestern niversity School of Education, Miss Self the master's gree.

When weekday religious education was first inaugu- ted in Marietta the ministers undertook to teach e classes in the junior and senior high schools. This an, however, did not prove satisfactory and so ar- ngements were made to have the teacher of the per elementary grades teach the high school classes so. The present arrangements provide for a daily ss in the junior high school during the first semester, d in the senior high school the second semester. These asses are elective, of course, but full academic credit given to those who complete the semester's work.

THE BUDGET in Marietta is financed out of the treasuries of the churches. Each cooperating church apportioned a definite amount, which is paid to the easurer of the Council in ten monthly instalments. alaries have always been paid promptly, even if it as necessary for the Council to borrow money to do so.

In 1925 the weekday schools of religion were extend- d to the villages of Washington County under the aus- ices of the Washington County Council of Religious ducation. Miss Sara Jane Aicken, also a graduate of oston University, was employed. On Monday and uesday of each week she taught in the public schools t Belpre and Rockland; on Wednesday at Lowell and everly; and on Thursday at New Matamoras, and on riday at Williamstown, West Virginia, just across the hio River from Marietta.

In 1926 Lowell asked for more time and Williams- own Council of Religious Education released the ashington County Council and employed Mrs. Max- ell Hall for one day each week. In 1927 Miss Ruth olyer, who had been taking post-graduate work in eligious education at Northwestern University, suc- eeded Miss Aicken, who was called to teach in the weekday school at Dayton, Ohio, and the village of Newport was added to the weekly schedule.

THE COUNTY COUNCIL employs the teacher for the villages and looks to each community to pay its share of the total expense in proportion to the amount of time each week which the teacher gives to its schools. The funds are secured by different organi- zations in different ways. In four villages the money is raised by the local council of religious education; in two villages by the parent-teachers association; and in one village by the two organizations together. In most of the villages the funds are secured by a community canvass, but in one the Sunday schools and the parent-teachers association share the expense and pay it out of their treasuries.

THE results of weekday religious education in Washington County have been manifest in different ways. The purpose of our weekday schools has never been merely to familiarize the pupils with the contents of the Bible as an end in itself, but it is interesting to note the results of the biblical information test mentioned above which was given again after three years of weekday religious education without giving advance notice to either teachers or pupils. The average grade of those who attended Sunday school was considerably more than twice the previous grade of the same group and the grade of those who did not attend Sunday school was nearly five times as great. The general average was as high according to the superintendent of schools as he would expect them to make in any subject, although religious education came once a week and the other subjects five times.

A SURVEY also revealed that the number of junior high school pupils who attended Sunday school increased from seventy-eight to ninety per cent after three years of week day religious education. An examination of the reports of the Sunday schools outside of Marietta last year revealed the fact that the enrolment of the children's and young people's divisions of the Sunday schools in communities where weekday religious education was provided had increased fourteen per cent in one year, while the enrolment of these divisions in the rest of the county which had no weekday schools of religion had decreased five per cent.

Superintendent B. O. Skinner has said repeatedly that the discipline in the Marietta schools has shown a marked improvement since the school of religion was established and the following letter received from Frank F. Fleming, Judge of the Juvenile Court, is quite significant indeed:

> "You will perhaps be interested to know that after careful investigation of our records, I find that juvenile delinquency has decreased very materially in this county since religious education has been established in the day schools, and I want to commend you and your assistants upon the good work you have done."

Judge Fleming later told the writer that he could account for this decrease in no other way than by attributing it to the presence of the weekday schools of religion.

Where weekday religious education has been established for some time, an atmosphere of genuine reverence is astonishingly easy to secure and it is heartening to find how often and how naturally the boys and girls apply the Christian principles which they have learned to the solution of the problems which confront them in daily life.

IT is felt that it is one of the very best investments which the Christian people of the community are making. This is the fifth year since it was established and the cost has been less than one dollar and seventy-five cents a year per pupil. The dividends are the characters of the boys and girls.

While the weekday schools of religion are considered an outstanding feature of our cooperative program,

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A New Approach to Adult Religious Education

By Robert Davids

IF adults *could* be educated! Then and then only shall we have a new and benign environment for the emerging generation. After all, how can we hope for large results in child training if the major influences are to remain stubbornly of an age-old sameness? Surround the child as we will for a few hours of his day by well-nigh perfect educational conditions yet we must ever despair of our objectives until we can find a way to improve conditions within the home and adult society generally.

And now comes Professor E. L. Thorndike declaring that the adult is educable. After two years of carefully conducted experiments his deliberate conclusion is that the chief reason why adults so seldom learn a new language or a new trade or any extensive achievement of knowledge or skill, is not lack of ability, but the lack of opportunity or desire. In other words, education should be coterminous with life itself.

Adults in School

In the field of general education there is a larger participation, as far as numbers go, on the part of adults than there is of those of college age. Consider that last year more than 150,000 were enrolled in university extension courses and that the Chautauqua Institution enrolled 50,000 students. Night schools of many sorts reached hundreds of thousands. More than 3,000,000 registered for correspondence courses. Of the thousands interested more or less purposefully in forums, institutes, and discussion groups it is impossible to give more than a guess. We are informed that three million women belong to the various study groups promoted by the women's clubs of the nation.

Abroad, in some countries, there is an even greater interest in adult education. Great Britain has promoted adult education for many years and workers' education has made especially notable advancement. The folk high schools of Denmark have attracted world-wide attention and there *the entire nation seems to be going to school.*

So significant are the activities in adult education generally that an extensive literature has appeared, which challenges attention. The following are well worth careful reading:

New Schools for Older Students, Peffer.
The University Afield, Hall-Quest.
Adult Education, Hart.
Danish Folk High Schools, Hart.
The Meaning of an Adult Education, Lindeman.

The American Association for Adult Education issues bulletins invaluable to a student of this rising adult movement, particularly its recent booklet *Adult Education in a Community.*

An Unflattering Comparison

Adult education within our Protestant churches suffers severely by comparison with the general field. Within the children's and young people's age-group we have made notable progress in the last fifteen years. Our program for those older is remarkable chiefly for its stagnation. Wherever adult work in the Sunday school is being promoted vigorously it is following essentially the same principles in vogue twenty years ago.

In addition to what the Sunday school has provided other adult organizations in the local parish have had educational programs, notably the Women's Missionary Societies. Occasionally there is what is known as *Church Night,* with a number of study classes for training in leadership, churchmanship, missions and kindred fields. Infrequently, a Sunday evening forum is found doing in some cases a very useful piece of work.

On the whole, however, the work of adult education is small by comparison, obsolete in method and subject matter and perhaps the most desultory and disintegrated activity within a local church.

Potentialities in Adult Religious Education

We have found an unfavorable contrast between the religious and general fields with reference to adult education. The divergence between our achievement and our potentialities is no less striking.

We have an immense and widespread material equipment well suited for educational purposes in our thousands of churches and parish houses. We have an enormous clientele in our millions of adult church members and adherents. Among them are thousands of brainy, scholarly, winsome, devoted folk who need merely an adequate challenge and direction to become a most effective teaching body. Furthermore, many if not most, of the problems of adult life find their solutions in the Christian religion. The essentials of highest culture are to be found in the curriculum of Jesus: "the life more abundant."

The Parish and Community Situation

In actually dealing in a constructive way with the adult individual we have many puzzling problems to solve. Our parish or community program of adult education must take all of them into account.

In the *first* place, we must start from where we are. What adult organizations we have are often strongly entrenched and naturally unfriendly to suggestions that they dissolve. Many of them are of great value—all of them testify, by their very existence, to a sincere effort to meet a recognized need. These values should be conserved, some of them expanded and popularized.

One of these values is that of mass action and enthusiasm. In the light of what shall be said presently of the value of small, fluid groups, how to retain the mass value is perplexing.

In the *second* place, we must find a way to an integration by which we may avoid insularity, competition, overlapping, defeat through dispersion.

Thirdly, we must take full recognition of the differences which make it impossible to deal in an educational way with the adult mass as a whole. There are differ-

*Mr. Robert Davids is acting Director of Adult Work, International Council of Religious Education.

ces due to sex; to inequalities in native intelligence, ducational background, economic conditions, leisure ne, spiritual levels.

An Imaginary Situation

It may be impossible actually to solve all of these oblems and to have an adult educational program nich functions ideally. It certainly is possible, wever, to imagine such an adult situation. Such an age we are here attempting to give. There is no such eal situation, so far as the writer knows, although ost, if not all, of its phases are in successful practice.

In this imaginary parish let us have a minimum of ed, self-continuing organizations.

There will be a women's organization and a men's as ell. They may call themselves Clubs, Guilds, Coun- ls or anything they choose. In this way we may ilize the mass idea and take every advantage due to ass one would find in the big Bible Class. Through ese groups we can care for the big meetings, Sunday d otherwise, for membership promotion, good llowship, recreation, service enterprises and so forth.

Let us have, also, two organizations which, if desired, ay be study groups.

One of these will be for young married folks and will e useful in touching a very attractive group in many ays perhaps otherwise impossible. Read Dr. Roy mith's interesting account of such a group in a recent umber of *The Adult Bible Class Monthly*.

The other will be for elderly people and will be known s the "Borrowed Time Club" or a similar title. We now of one such club which need concede nothing, n the way of effectiveness, to other organizations.

Membership in either of these groups will, of course, e on an interest basis and will not preclude partici- ation in any other activities of the adult group.

The Adult Council

Representatives of the four above named organiza- ions, together with the pastor, will compose the Adult Council. This Council will make the adult education program. When the church preaching service is recog- nized, as will perhaps eventually be the case, as an adult activity, the pastor will, in this Council, present his preaching plans and will, let us hope, be guided largely by the judgment of the group in the selection of his sermon material. There is at least one large city church where the pastor does this to the satis- faction of everyone, including himself.

This Council will provide for the church-school hour when various groups will meet, some for group discussion, some to study or listen to a lecture on the Uniform Lesson, while others will study, under special- ized teaching, elective courses in Missions, Social Chris- tianity, Social Problems, Biblical Literature, Church- manship, Home Problems, Leadership Training, Mod- ern Problems, Church History, Comparative Religions —to mention only a few out of the rich field now largely lying fallow.

This Council will also provide for week-night courses of a more general range. It may also provide for spe- cial mission or other study in connection with the women's activities.

The Council will acquaint itself with the values of the forum and arrange for outstanding discussion lead- ers of these forum meetings. Perhaps it may, with the cooperation of the pastor, find the solution for the Sunday evening problem in such a forum program.

The Adult Council will also furnish the necessary contact with community adult education and enlist its adult clientele in all such worthy educational pro- jects.

This Council will carry forward extension activities among the shut-ins and others unable to attend meet- ings. It will promote whatever parent-teacher and other activities necessary to make the religious training of younger groups more effective.

A Specimen Sunday

Let us imagine the adult schedule on a Sunday, since Sunday will be the key to the entire activities program.

At 9:30 the Sunday morning classes will meet in their various rooms. These classes will be interest- groups, purely, and as such will be open to either sex. Students will be expected to register, however, prior to the opening of the course and to continue in attend- ance until the course is completed, at which time they will be expected to select other courses. Whatever worship service is carried on during this hour will be in the class groups. The young married people and the "Borrowed Time Club" may also meet at this time if they desire.

At 10:20 come the big, separate gatherings of the Women's Church Club and the Men's Church Club— if that is what they shall call themselves. Here we shall have those features of the large Bible Classes which account chiefly, perhaps, for their success, such as the introduction of new members, the check-up on membership plans, good music, a genial atmosphere, inspiring songs, rousing addresses, and the like. In addition the Adult Council will report on the entire program and every effort will be made to secure a fuller participation in all appropriate activities in the church adult life. The advantages of the classes just closed, the forum features of the coming evening, the recreational activities not far ahead and the pastor's sermon and service of worship—all these will be pre- sented. Many of those in these club meetings do not go to Sunday-school,—they have been induced to come to church early to attend one or the other of these groups. So we shall seize on this splendid opportunity to widen their interest.

Thirty minutes of this and then will come the ad- journment for the church service where, after such a preliminary, the pastor should be able to do the preach- ing of his life.

Thus in the period we usually take for Sunday school and the church service, it ought to be possible to have a church-centered program which would solve the prob- lems listed above and serve as a basis for almost un- limited development in our adult religious education.

The Need for Courageous Experiment

The above imaginary picture is not offered as a prac- ticable scheme. No one knows whether it is or not, for it has probably never been tried. It does, however, seem to prove that the problem can be *thought* through and consequently can be *worked* through.

A successful experiment of this kind would go far in guiding us in our approach to a worthy religious educa- tion.

A Church-School Library

By Ernest J. Chave*

EVERY church school should have a small library of well-chosen books. A few books will make a good library for a church school if they are selected by those who have studied the needs for religious education in that particular church and if they are chosen book by book to meet specific needs. A library should be started with a few "much needed" books and grow. Some schools should have 25 books, and some should have 250. The number of books in a library is no index of the value of a library to a church school. A five-foot or a ten-foot shelf of well-worn-but-still-good working tools is worth much more than rows and rows of dusty volumes. Most schools can finance easily the essentials of a good library.

In many places the church has been a pioneer in establishing a loan library. There are yet some communities where the church will need to provide for general community reading and will render a distinct service in so doing. However in most places the public libraries have developed into wonderful treasuries of the world's best literature.

Instead of trying to duplicate the services of a public library it should regard the public library as an annex to the church school. The church needs to have its representatives on the library board and to assist in the selection of desirable books. Librarians are glad to place on their shelves any book that will be used to advantage by a fair number of citizens. In cities where branch libraries are distributed through various districts any set of books may be obtained for a designated period in any section of the city. If teachers and leaders will become acquainted with the resources of their libraries they will be able to use them for reference and supplementary readings.

BUT the church school must have some books of its own for ready reference and for continual use. No teacher ought to be asked to teach a class if the text used is not supplemented by other reference books. No one text is flexible enough or sufficient in itself to permit a teacher to meet the life situations of his class in a satisfactory way. In modern religious education the end is not to cover a text but to meet the religious needs of his group. Books are but a means to an end. The goal is to change the individuals of his class and with them to have a Christian influence on society, so that real vital faith is developed and a sense of working with God in the process of redeeming a world. The teacher wants his class to feel the age-old values of religion and to have them find the thrilling satisfaction of participation in the struggle to establish the kingdom of God. He needs the records of those who have fought the good fight and kept the faith whose lives show the way of victory. He needs books that analyze the needs of today and that point clearly to the way in which Christian principles must be applied, and these must be within the understanding and appreciation of his age group. Only a few books should be chosen each year. Experience will enlarge the selection and give it variety and richness of reference value.

IN ADDITION to this type of book that will be used by both teachers and pupils, the church school should provide stimuli to improve the standard of teaching, administration, and provision for worship. Both teachers and officers need to clarify their objectives and improve their methods repeatedly. The teacher in the church school has a difficult task. To interpret religion, make its applications plain, and develop religious sanctions and motives in an age of science and in a world of conflicting desires, requires the most careful preparation. There is no excuse for blind zeal when a knowledge of the laws of God is available. It is far more foolish for a teacher to try and direct the religious development of a group of boys and girls without some understanding of the principles of psychology and pedagogy, and some careful study of the way in which religious values, habits, and attitudes grow, than for a person to make adjustments on the delicate machinery of a watch with a sledge hammer and thirty-six inch drill.

An abundance of good literature has been and is being produced in the field of religious education. One does not need to work as if he were the first experimenter in the field. Teachers should get the habit of reading the reviews of new books in the religious education journals. Reviewers should be perfectly frank in describing a book showing its definite contribution for religious education and also criticising its shortcomings. A church-school library ought to have a few books for each age-group worker.

LASTLY may I suggest that the most important factor in the church-school library is the librarian. Such a person should have a keen interest in the processes of religious education. He should be able to read widely and appreciate the difference in values of books and magazine articles. He should know how to conserve what is being published in religious and other journals significant for his associates. He should have tact in introducing his fellow-workers to valuable books and articles. Many of the workers will always be busy men and women. They ought to be, for their experience in life is of inestimable value to the younger generation. They must not be discouraged by being asked to read too much, and especially too difficult material. They must be cultivated and their interests in such reading gradually extended. The librarian ought to be a stimulator that keeps all alive and creates a hunger for better and higher achievements.

The church-school library has been neglected in most places. Ministers, directors of religious education, superintendents, teachers need a vision of its possibilities. Beginnings should be made without delay. Expert counsel should be invited. A suitable librarian should be found, drafted and given the challenge of the opportunity to serve a royal group of workers. Funds should be provided. Books should be read. Better deeds should follow.

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Of the Making of Many Books

By George Herbert Betts

Professor George Herbert Betts, Ph. D. is of the middle west, with degrees from Cornell College, The University of Chicago and Columbia. Dominant in his academic inheritance are the contributions of Dewey and Thorndike. Some years of public-school service were followed by professorships at Cornell College, Boston University, the University of Southern California and Northwestern. He, at present, is professor of Education and director of research in the Northwestern University School of Education.

Besides considerable writing in current magazines the published works of Dr. Betts comprise a dozen or more volumes, among which are: ***The Mind and Its Education, Social Principles of Education, The Recitation, Classroom Method, How to Teach Religion, The New Program of Religious Education, The Curriculum of Religious Education.***

As an editor of the Abingdon Religious Education Texts, Dr. Betts has supplied some three-score volumes distributed among weekday texts, vacation school texts and college texts. He is also editor of several series of public-school texts.

THE AVERAGE silent reading rate for eighth grade pupils is 250 to 300 words a minute on matter suited to their comprehension. If we should read even at this rate we could read an ordinary book of 300 pages through in two evenings of three hours each. On this basis we might read, say, three books a week, 150 books a year.

But who wants to read 150 books a year? This would not be reading, but mental dissipation. The matter read would not have time to settle down and make itself at home in our minds but, like sand passing through a sieve, would leave little or no impression. Too much reading is as bad as too much eating; too little reading, and the mind is impoverished and we are out of touch with the life of our day.

There are many books. Too many books, some 7,000 new books from American presses last year, not counting new editions or pamphlets. A considerable proportion of these need not have been written or published, for other books say the same things and say them better. In almost any particular field, except perhaps fiction, half a dozen or ten writers (the best half-dozen or ten) say all that the others say.

THE FIRST great problem of the reader is therefore the problem of selection, the sifting of wheat from chaff. For the specialist in a given field this is no great task, for he knows the reputation and contributions of the leading writers in that field. The general reader, however, must seek assistance. For this he cannot go to the reviews in popular journals nor to publishers' statements. The purpose of these is to sell books, not to guide readers. Experienced librarians, professional journals that make book reviewing a science, specialists in the particular field are the best guide. In reading as almost nowhere else the aphorism holds good that *the worst enemy of the best is the good.* Many persons waste time reading "good" books.

WHAT one should read and how depends on his objectives in reading. Three great purposes probably dominate most of our reading: *enjoyment, enlargement of experience, improvement of some desired skill or achievement.* I am not talking here about the theoretical values to be had from reading. Of these there are many more than these three. But the average person usually reads (1) because he enjoys it, (2) because he wants to keep in touch with the happenings of his world and be able to think and talk about them, (3) because he wants to improve his understanding or skill in his business, profession or trade.

These three objectives are, of course, not mutually exclusive. They may at times all exist in the one book or article. For example, when I turn tense and oppressed from the terrible grip of Dreisser's *An American Tragedy* to Dorsey's *Why We Behave Like Human Beings* I find myself in a different world, but hardly less absorbed. The one gives me drama, the other information, both compel my interest. I turn to Charters' *The Teaching of Ideals* because of its bearing on my work, but I find its yield in enjoyment only second to its contributions in norms for my vocation. I approach Wilma Cather's *Death Comes for the Arch-Bishop* expecting relaxation chiefly and find it rich in information. *The Nature of the World and of Man,* by the learned Chicago professors is a little heavy for relaxation but how it stimulates thought and fires imagination! Beveridge's *Life of John Marshall* makes me feel as if some one had left me an intellectual legacy and I have a good time reading it. Katherine Mayo's *Mother India* is not enjoyable reading but this is not the author's fault and I am richer for its shocking truth.

While the one book may yield several kinds of returns there are nevertheless different objectives for our reading, and we should see to it that we so choose as to get a balanced ration—fiction, history, religion, science, vocation—resulting in enjoyment, enrichment, improved achievement.

IT IS not a bad idea now and then to "bunch our hits" in reading. One may want to freshen his contact with the religious thought of the day. Very well, there are Fosdick, Jacks, Inge and others according to your liking. Or you feel inclined toward history and biography and you turn to Lawrence's *Revolt in the Desert*, Ludwig's *Napoleon*, Sandburg's *Lincoln*. You for a time saturate yourself with one kind of reading, comparing book with book, man with man, event with event. This is well if you do not forget to change.

Other readers may prefer to preserve a somewhat constant balance in their reading—a volume in this field, a volume in that. The main thing is not to allow our reading to run all in one line by chance, from carelessness, simple lack of planning or because of uncultivated interest or taste. Through books we should be in touch with our world at as many points as possible. Even one book a month, if it is the best book in its line and if the lines are properly selected will keep the mind alert and our body of knowledge fresh and usable.

HOW we read matters quite as much as *what* we read. To read for enjoyment is, as we have said, a perfectly valid thing to do. But even the most enjoyable book may cause us to think, contradict or enter upon a search for some bit of knowledge or skill we may lack.

Especially when we read for enrichment (the adding of information), the memory comes into play, thought is aroused to assimilate and apply what we read, our point of view is modified, new convictions supported by new facts which arise. George Bernard Shaw says the rarest thing in nature is the person who, having accepted a new idea, makes the reconstructions among the rest of his ideas which are required if consistency is to rule. This is because when we glean new ideas we too often swallow them whole, not taking the time or trouble to think them through and assimilate them.

Many persons mark a book as they read—an admirable practice providing the book is their own and they mark it intelligently. I picked up a book the other day which had fully half its sentences underlined. This simply shows lack of discrimination and, besides, it makes the book almost impossible of later reading. Fortunate is the writer who averages a sentence to the page which merits marking.

I have a friend given to penciling comments on the margins of his books—and of mine! These comments are often pithy, they suggest flashes of insight which, on occasion, almost rise to the level of inspiration. Such comments are not infrequently fully as good reading as the book itself; at least they evidence an alert and careful reader. Another friend takes notes as he reads—even novels. In a drawer of his table is a little pack of stiff paper sheets four by six inches. On these go down quotations later to be used in conversation, writing, teaching; questions which spring into the mind under the stimulus of the writer; items of information later to find a place in an article or perhaps only in his own thinking; citations of authority or references upon matters of interest. These cards, laden with their precious materials, are from time to time sorted and filed in a modest pasteboard box into which they fit, held in position by appropriate guide cards properly labeled.

No one can tell another person just what to read or how to read it. Reading is like hygiene; fixed rules will not apply. Only general principles can be suggested. But the person who is always on the lookout for the *best* book, who seeks for a distribution of his reading that touches the *major interests* of life, who reads with an alert and discriminating mind, this person is pretty sure of a place with the elect for whom all true writers set down their thoughts. And, besides, he will himself grow.

The International Journal in 1928

A new year brings new tasks, new opportunities, new plans. The Board of Editors is ready to promise the biggest year in the history of the *Journal!* The forefront of thinking in religious education will be maintained, but at the same time more practical helpfulness than ever will be offered the worker in his specific task.

What is an adequate program of missionary education? The February issue will seek to answer this question. How may pupils be educated to know and love God, and find joy in personal fellowship with him? Has the church school succeeded in treating this subject adequately? The March issue will deal with this vital question. What of education in temperance in our day? Of education for world peace? Of religious education and race relations? A force of the ablest writers has been engaged to treat these questions for you.

Who are the outstanding leaders in religious education today? A report in the February issue will answer this question for you. Better still, these leaders have promised to write for the *Journal* in the course of 1928.

Religious education in the home is being recognized increasingly as essential. The articles on this subject which have appeared in the past few issues have been received with unusual appreciation. Throughout 1928 this emphasis will be continued.

Workers in small schools will appreciate the announcement that special attention will be given to their problems. Certain other trunk lines of interest which will run throughout the 1928 numbers are: departmental emphases for the various departments; council work; weekday and vacation schools; the work of pastors in religious education; problems of curriculum and program.

Last but not least, the regular features to be carried by each issue are as follows: Three or four pages of editorials, a devotional article by an outstanding religious leader, eight pages of worship suggestions for all departments of work, fresh and interesting news notes, and items of information about the latest books.

—The Board of Editors.

A Book a Month for 1928

By the Board of Editors

"He that loves reading has everything within his reach."—Goodwin

On another page of this issue Professor Betts points out the importance of selecting carefully the books which we read. So many good things are coming from the presses every year that it is neither possible nor advisable for any person to attempt to read everything. The increasing literature on religious education is developing. In this article the Board of Editors is undertaking to suggest some of the better things which workers in the various branches of religious education should be reading.

An attempt has been made to group these books by departments of work. There is some overlapping, of course. No lists have been included for employed workers of city and state councils and denominational boards because it is assumed that they will keep in touch with all the literature coming out.

In making the selection of these books the aid of specialists in each of these fields was employed. A request was sent out to a large number of workers asking them to name twelve books which they felt would be most usable for workers in each of the departments of work. The tabulations from these returns were then placed before the Board of Editors and the final selection made by this latter group. In making these selections the following criteria were observed: (1) Frequency of mention by those responding to the letter sent out for suggestions; (2) A balanced range of titles for each group of workers; (3) Recency of publication; (4) Suggestiveness with respect to different points of view.

The Board of Editors assumes no responsibility for any position which may be taken by any one of the authors included in these lists. It does assume, however, that those who are leaders in religious education should be familiar with different points of view and should, through their reading and study learn to discriminate and select before they adopt and assimilate. The selection has been limited almost wholly to books on the theory of religious education, organization, and method, with only a few titles here and there dealing with content. This has been done because it is assumed that leaders in religious education will be reading and studying a wide range of material in the field of Bible and religion. For that reason it is almost impossible to suggest appropriate titles for any large group of workers.

In the case of each group of titles submitted, readers will probably find that they have read some of the suggestions made. In this case if the reader wishes to follow the book-a-month idea, we suggest that selection be made from some other list closely related to this field of interest. A leader should be more or less familiar with all phases of church-school work.[1] Books are arranged alphabetically by authors in each case without thought of primary importance or seasonal value.

[1] Those desiring a much more comprehensive list of books should consult *Religious Education* for December, 1927. Reprints of the list there given may be had by addressing the Religious Education Association, 308 N. Michigan Ave., Chicago.

Books listed here may be purchased from the publisher, from your denominational book store or publishing house, or through any book store.

Books for Pastors

Bode, B. H., *Modern Educational Theories.* New York, The Macmillan Co., 1927. 351 p. $2.00.
Does modern education know where it is going? A critical analysis of current views of education.

Charters, W. W., *The Teaching of Ideals.* New York, The Macmillan Co., 1927. 365 p. $2.00.
An excellent discussion of what ideals are worth teaching, and also of fruitful ways of making ideals effective in character education.

Coe, G. A., *A Social Theory of Religious Education.* New York, Charles Scribner's Sons, 1922. 361 p. $1.75.
A trail marker in religious education. No one can understand much in present day religious education without a grounding in the fundamental theories here enunciated by Professor Coe.

Fiske, G. W., *Purpose in Teaching Religion.* New York, The Abingdon Press, 1927. 244 p. $1.75.
What is religious education driving at? A good introduction to the subject.

Hickman, F. S., *Introduction to Psychology of Religion.* New York, The Abingdon Press, 1926. 542 p. $3.00.
What does modern psychology have to offer with reference to the development of religious experience? A good guide in a rapidly growing field of investigation.

Kilpatrick, W. H., *Education for a Changing Civilization.* New York, The Macmillan Co., 1926. 143 p. $1.00.
Presents forcefully current aspects of our changing civilization and proposes remedies for a lagging educational system.

Mayer, H. C., *The Church's Program for Young People.* New York, The Century Co., 1925. 387 p. $2.00.
Every church is asking how it can hold its young people and train them in Christian service. Here is a good answer by an experienced leader of youth.

Soares, T. G., *Introduction to the Principles and Methods of Religious Education.* (To be published by University of Chicago Press in May, 1928.)
Introduces the student to the whole field of religious education, and suggests a critical reshaping of some of our accustomed approaches to the subject.

Sperry, W. L., *Reality in Worship.* New York, The Macmillan Co., 1925. 346 p. $1.75.
A discussion of the basic nature of worship. Makes practical suggestions for the improvement of the worship service of the church.

Squires, W. A., *A Parish Program of Religious Education.* Philadelphia, The Westminster Press, 1923. 234 p. $1.25.
A practical guide to those who want to plan and carry through a comprehensive and well articulated parish program of Christian education.

Tralle, H. E. and Merrill, G. E., *Building for Religious Education.* New York, The Century Co., 1926. 186 p. $2.00.
What is the next step in church building for educational purposes? This book presents a variety of architectural types suitable for any and every local situation.

Weigle, L. A., *The Training of Children in the Christian Family.* Boston, The Pilgrim Press, 1922. 224 p. $1.50.
Many baffled parents will find in this book practical principles and plans for rearing children in the Christian family.

Books for Directors of Religious Education

Barr, A. S. and Burton, W. H., *The Supervision of Instruction.* New York, D. Appleton and Co., 1926. 626 p. $2.25.
Although a presentation of supervision in the public school, this book is most suggestive for all church-school workers who have supervisory responsibility. A valuable book dealing with a much needed emphasis in religious education.

Bower, W. C., *The Curriculum of Religious Education.* New York, Charles Scribner's Sons, 1925. 274 p. $2.25.
A statement of a new theory of the curriculum in terms of an "enriched and controlled experience."

Charters, W. W., *The Teaching of Ideals.* New York, The Macmillan Co., 1927. 365 p. $2.00.
An analysis of character education methods with a view to presenting an organized plan for developing character and personality.

Coe, G. A., *A Social Theory of Religious Education.* New York, Charles Scribner's Sons, 1922. 361 p. $1.75.
Implications for religious education which the author draws from a thorough-going social interpretation of the Christian message.

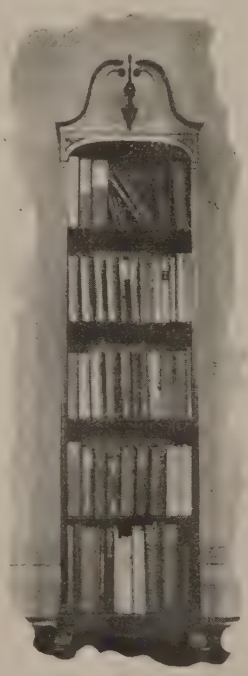
Davies, J. W. F., *Out of Doors With Youth.* Chicago, The University of Chicago Press, 1927. 172 p. $1.50.
Practical suggestions on the possibilities of the summer camp of religious education for character building.

Fiske, G. W., *Purpose in Teaching Religion.* New York, The Abingdon Press, 1927. 244 p. $1.75.
A discussion of principles and ideals in religious education in an attempt to give reasons for the *why* of current practices in our better church schools.

Soares, T. G., *Introduction to the Principles and Methods of Religious Education.* (To be published by University of Chicago Press in May, 1928.) Introduces the student to the whole field of religious education, and suggests a critical reshaping of some of our accustomed approaches to the subject.

Mayer, H. C., *The Church's Program for Young People.* New York, The Century Co., 1925. 387 p. $2.00.
Presents a practical educational program for the church's work with young people. The author writes from a wide experience in his chosen field. Valuable bibliographies.

Overton, G. S., *Drama in Education.* New York, The Century Co., 1926. 289 p. $2.50.
The theory and technique of the educational use of the drama in general and in religious education.



Shaver, E. L., *A Project Curriculum for Young People.* Chicago, The University of Chicago Press, 1927. 222 p. $1.50.
The nature, method and possible content of a young people's project curriculum, with definite guidance for leaders and suggested project plans.

Sperry, W. L., *Reality in Worship.* New York, The Macmillan Co., 1925. 346 p. $1.75.
Stimulating discussions of questions on the aims of public worship, what is religious experience, and its place in worship.

Watson, G. B. and Watson, G. H., *Case Studies for Teachers Religion.* New York, Association Press, 1926. 296 p. $3.00.
A teacher training class source book of one hundred case studies of teaching situations planned for "problem-discussion" meetings. A large number of source quotations representing the newer viewpoints in education are added.

Books for the Superintendent

Only nine books are suggested here covering the field of administrative leadership in general. The superintendent will want to select additional books from specialized fields represented in the other lists.

Betts, G. H., *How to Teach Religion.* New York, The Abingdon Press, 1919. 223 p. $1.00.
Deals in a concrete and practical way with the underlying principles of religious instruction. A text-book for teacher training classes, students of religious education, and for private study by church school teachers and other leaders.

Chalmers, W. E., *The Church and the Church School.* Philadelphia, The Johnson Press, 1927. 186 p. $1.00.
"The church school shall unify in its organization and operation all lines of study, instruction, recreation, and service included in a comprehensive and balanced program of Christian education."

Fiske, G. W., *Purpose in Teaching Religion.* New York, The Abingdon Press, 1927. 244 p. $1.75.
A discussion of principles and ideals in religious education in an attempt to give reasons for the *why* of current practices in our better church schools.

Lobingier, J. L., *World-Friendship through the Church School.* Chicago, The University of Chicago Press, 1923. 91 p. $1.25.
The ideal of world-friendship must be realized through Christian education. A practical guide for the study of existing and proposed church-school programs in missionary education.

Powell, W. T., *Recreational Leadership for Church and Community.* New York, The Methodist Book Concern, 1923. 163 p. $0.80.
A guide-book for leaders in social and recreational activities. Shows how a program of play is constructed and points the way to source materials.

Raffety, W. E., *Church School Leadership.* New York, Fleming H. Revell Co., 1926. 323 p. $2.00.
An officer's manual which gives help for intelligent leadership in the newer educational approaches in church and church school.

Soares, T. G., *Introduction to the Principles and Methods of Religious Education.* (To be published by University of Chicago Press in May, 1928.)
Introduces the student to the whole field of religious education and suggests a critical reshaping of some of our accustomed approaches to the subject.

Tralle, H. E., *The Psychology of Leadership.* New York, The Century Company. 234 p. $1.75.
A practical application of the science of psychology to the problems of leadership.

Weigle, L. A. and Tweedy, H. H., *Training the Devotional Life.* Boston, The Pilgrim Press, 1919. 352 p. $.75.
An authoritative leadership training text which covers in theory and practice the field of worship in home, church school and church.

Books for Workers in Small Schools

In presenting this special list for workers in small schools, the purpose is to give something of a general nature which will be of help to teachers and officers in such small schools who would find the departmental treatment suggested in other lists too complicated. Only six books are suggested here. The list should be completed by selecting an additional six from other lists in accordance with the departmental interests of the reader.

Loveland, G., *Training World Christians.* New York, The Methodist Book Concern, 1921. 240 p. $1.25.
This book attempts to be an argument in favor of Missionary education; to present some of the most approved methods of missionary education together with the large principles which underlie them; and to indicate some of the most usable materials.

Raffety, W. E., *The Smaller Sunday School Makes Good.* Philadelphia, The American Sunday-School Union, 1927. 332 p. $1.50.
A very complete manual of suggestions for all phases of the educational work of the smaller church, including the work on week days and in the vacation periods.

Tralle, H. E., *The Psychology of Leadership.* New York, The Century Company. 234 p. $1.75.
A popular treatment of the subject of the science of psychology as applied to the problems of leadership.

eigle, L. A., *Talks to Sunday School Teachers.* New York, Geo. H. Doran Co., 1920. 188 p. $1.35.
Just what the name implies,—informal chats on things of vital concern to teachers and leaders.

eigle, L. A. and Tweedy, H. H., *Training the Devotional Life.* New York, Geo. H. Doran Co., 1919. 96 p. $.75.
Ten practical chapters on worship and the devotional life in home and school, with an abundance of suggestive materials.

hite, G. C., *Teaching in the Sunday School.* Nashville, The Cokesbury Press, 1926. 211 p. $1.00.
Practical methods for the classroom teacher.

Books for Parents

In this selection, particular emphasis has been laid n an understanding of the child, and the laws which overn his development. Only secondary place has een given to *materials* to be used in the training of ildren. An effort has been made to include such tles as will be equally helpful to parents with children f younger or older years. However, a few are obiously within one or another age.

aker, E. D. and C. B., *The Bible in Graded Story.* 3 vols. New York, The Abingdon Press, 1921-22.
Good material for the story hour. Volume One, *The Good Shepherd,* 83 p. $.60. For children four to six years of age. Volume Two, *The Good Neighbor,* 135 p. $.80. For children six to eight. Volume Three, *The Golden Scepter,* 213 p. $1.25. For children eight to ten.

Barclay, W. C., *The Book of Worship.* New York, The Abingdon Press, 1927. $2.50.
An appropriate series of selections for the family worship circle.

Betts, A. F., *The Mother-Teacher of Religion.* New York, The Abingdon Press, 1922. 290 p. $1.50.
Sets forth the great opportunity for religious training in the home, with practical suggestions for carrying it out.

Cheley, F. H., *The Job of Being a Dad.* Boston, W. A. Wilde Co., 1923. 338 p. $1.75.
A series of situations between father and son and how to handle them.

Coe, G. A., *What Ails Our Youth?* New York, Charles Scribner's Sons, 1925. 97 p. $1.25.
Youth is ailing but the disease is not specifically one of youth, but may be traced back to modern life as it is organized.

Galloway, T. W., *Parenthood and Character Training.* New York, The Methodist Book Concern, 1927. 224 p. $1.00.
A series of fifteen discussion lessons. Particular emphasis on sex education.

Gruenberg, S. M., *Your Child, Today and Tomorrow.* Philadelphia, J. B. Lippincott Co., 1920, 255 p. $2.00.
A discussion of the nature and needs of the child with special reference to the problems which must be faced by parents.

Hartshorne, H., *Childhood and Character.* Boston, The Pilgrim Press, 1919. 282 p. $1.50.
Introduces teachers and parents to the study of childhood at first hand, with emphasis not so much on information as insight.

Kilpatrick, W. H., *Foundations of Method.* New York, The Macmillan Co., 1925. 383 p. $2.00.
Presents vividly the principles to be borne in mind in all good teaching, and particularly appropriate for parents who would understand the best ways of handling situations for character development.

Moxcey, M. E., *Girlhood and Character.* New York, The Abingdon Press, 1916. 400 p. $2.00.
An analysis of the problems of adolescent girlhood from the combined standpoints of physiology, psychology, and the growth of character through education, both formal and informal.

Mumford, E. E. R., *The Dawn of Religion in the Mind of the Child.* New York, Longmans, Green and Co., 1915. 111 p. $1.25.
Opportunities for first steps in Christian nurture as they arise in the life situations of children.

Weigle, L. A., *The Training of Children in the Christian Family.* Boston, The Pilgrim Press, 1922. 224 p. $1.50.
Sets forth the ideals for the training of children and outlines steps to be taken to approach these ideals.

Books for Elementary Workers

All elementary workers should have an understanding of certain books which deal with the entire field of childhood. For this reason six have been listed under the heading, "General Books for Workers with Children." You will select others from the field in which you are particularly interested. An effort has been made to list books touching all the major elements of the elementary field including at least one book of materials.

General Books For Workers With Children

Baker, E. D., *Parenthood and Child Nurture.* New York, The Macmillan Co., 1922. 178 p. $1.50.
Teachers as well as parents should know this practical volume on child development and activities of the child in the home.

Esenwein, J. B. and Stockard, M., *Children's Stories and How to Tell Them.* Springfield, Mass., The Home Correspondence School, 1917. 352 p. $1.50.
A manual for story-tellers with fifty stories to tell.

Hartshorne, H., *Childhood and Character.* Boston, The Pilgrim Press, 1919. 282 p. $1.50.
A guide to teachers in understanding childhood. Stimulates careful study and observation.

Hurll, E. M., *How to Show Pictures to Children.* Boston, Houghton Mifflin Co., 1914. 138 p. $1.00.
Valuable suggestions for making pictures a vital element in the child's experience.

Kilpatrick, W. H., *Foundations of Method.* New York, The Macmillan Co., 1925. 383 p. $2.00.
A discussion in non-technical terms of the laws underlying character growth and development. A practical book for all teachers.

Norsworthy, M. and Whitley, M. T., *Psychology of Childhood.* New York, The Macmillan Co., 1923. 375 p. $2.00.
A readable and helpful discussion of the psychology of the various age groups of the elementary division.

Books For Cradle Roll Workers

Cleveland, E., *Training the Toddler.* Philadelphia, J. B. Lippincott Co., 172 p. $1.50.
A book of fundamental principles in the training of the little child, centered around standards for physical, mental, emotional and social development.

Forest, I., *Preschool Education.* New York, The Macmillan Co., 1927. $1.80.
Increasing attention is being given to preschool education. This book presents a historical and critical study of the preschool child.

Lindsay, M. M., *A Story Garden for Little Children.* Boston, Lothrop, Lee and Shepard Co., 1913. 91 p. $1.25.
A book of stories for use with little children.

McCallum, E. B., *The Nursery Class of the Church School.* St. Louis, The Bethany Press, 1925. 160 p. $1.50.
A source book of stories, songs and rhymes and suggestions for their use.

Moore, J. E., *The Cradle Roll Manual.* New York, The Methodist Book Concern, 1921. 115 p. $.65.
Deals with such subjects as, child study, organization and equipment, mothers' meetings and the place of the cradle roll in the church school.

Mumford, E. E. R., *How We Can Help Children to Pray.* New York, Longmans, Green and Co., 1923. 52 p. $.75.
Discusses methods of developing the prayer life of children in a practical way, based on a clear understanding of child nature and a mother's experience with her children.

Books For Beginner Workers

Baker, E. D., *Kindergarten Method in the Church School.* New York, The Abingdon Press, 1925. 353 p. $1.50.
An authoritative method guide for workers with beginners.

Baker, E. D., *The Worship of the Little Child.* Nashville, The Cokesbury Press, 1927. 133 p. $.75.
How can worship be made a normal, inspiring experience of little children? Here is a book that will tell you how.

Lindsay, M. M., *The Toy Shop.* Boston, Lothrop, Lee and Shepard Co., 1926. 158 p. $1.50.
A book of stories for use with four and five-year-old children.

Moore, J. E., *Missionary Education of Beginners.* New York, The Missionary Education Movement, 1927. 133 p. $1.00.
A guide to workers in initiating "a set of graded experiments in social living."

Mumford, E. E. R., *How We Can Help Children to Pray.* New York, Longmans, Green & Co., 1923. 52 p. $.75.
Discusses methods of developing the prayer life of children in a practical way, based on a clear understanding of child nature and a mother's experience with her children.

Whitley, M. T., *A Study of the Little Child.* Philadelphia, The Westminster Press, 1921. 106 p. $.60.
Ten interesting, helpful chapters on the psychology of four- and five-year-old children written in a manner to make it enjoyable reading for all mothers and workers with little children.

Books for Primary Workers

Danielson, F. W., *Bible Story Book.* Boston, The Pilgrim Press, 1924. 187 p. $2.00.
An unusually good book of Bible stories for use in the home and church school.

Moore, A. E., *The Primary School.* Boston, Houghton Mifflin Co., 1925. 340 p. $2.00.
Discussions of the best public-school methods of organization and instruction. "An effort is made to show that modern theories of education are workable wherever directed by intelligence and good will." A suggestive book for church-school workers.

Munkres, A., *Primary Method in the Church School.* New York, The Abingdon Press, 1921. 242 p. $1.25.
A comprehensive presentation of fundamental methods for use in the primary department.

Shedlock, M., *The Art of the Story-Teller.* New York, Appleton. $2.25.
Every primary worker should know the principles of good story-telling. Here is a book which will help you make your story-telling an art.

Stooker, W., *Missionary Education of Primary Children.* New York, The Missionary Education Movement. $1.00.
A practical guide for primary workers in giving children an educational viewpoint and understanding of missionary education.

Whitley, M. T., *A Study of the Primary Child.* Philadelphia, The Westminster Press, 1922. 114 p. $.60.
A concise treatment of the psychology of children six to eight years of age.

Books for Junior Workers

Bonser, E. M., *The Golden Rule City.* Boston, The Pilgrim Press, 1927. 260 p. $2.00.
A course for Sunday or weekday use, with the two-fold objective: (a) growth in ideals and in right personal conduct and social relationships, (b) clearer concepts of the character of God and training in worship.

Chave, E. J., *The Junior.* Chicago, The University of Chicago Press, 1925. 174 p. $1.25.

A book of life situations of children nine to eleven years of age, based on a study of more than six hundred children.

Crandall, E. M., *Curriculum of Worship for the Junior Church School.* 3 vols. New York, The Century Co., 1925-27. $2.00 each.
Volume III completes the curriculum of worship for the junior department as prepared and used by Miss Crandall. Services center around monthly themes with programs and materials for each Sunday.

Hutton, J. G., *Missionary Education of Juniors.* New York, Missionary Education Movement, 1927. 178 p. $1.00.
A revised edition which has been practically rewritten making it a most practical book for all junior workers.

Jones, M. A., *Training Juniors in Worship.* Nashville, The Cokesbury Press. 200 p. $1.25.
A suggestive study of the worship needs of junior children with plans for guiding their worship experiences.

Powell, M. C., *Junior Method in the Church School.* New York, The Abingdon Press, 1923. 320 p. $1.25.
A consideration of junior needs and interests and methods of procedure in work with juniors.

Books for Workers with Youth

These titles are suggested for reading and study from a large list of books. Others might have been submitted. Choose those that will fit your needs best. To buy books and study them is one of the best ways to prove the sincerity of your love for youth. Six books dealing with the general field of young people's work are given and six for each of the age groups within the young people's division.

General Books for Workers With Youth

The Christian Quest Program Materials. Prepared by Committee on Religious Education of Youth of the International Council of Religious Education. May be secured from your denominational board, state council or the International Council of Religious Education. Binder and five basic pamphlets, 1927. $1.10.
A method of youth leadership with program suggestions and resource materials prepared by the Committee on Religious Education of Youth of the International Council and released for experimental use.

Darrow, F., *Through Science to God.* Indianapolis, Bobbs, Merrill Co. $2.50.
How to use the scientific method in the interpretation of the experiences of life is the primary thesis of this thoughtful book.

Mayer, H. C., *The Church's Program for Young People.* New York, The Century Co., 1925. 387 p. $2.00.
A statement of content, objectives and procedure in a program of religious education for the adolescent years.

Overton, G. S., *Drama in Education.* New York, The Century Co., 1926. 289 p. $2.50.
A discussion of the procedure, objectives, skills, principles of drama in education. A book of great value by an author of wide and rich experience.

Rohrbough, L., *Handy.* Chicago, The Holland Press, 1927. $2.50.
A handbook for leaders of recreation. One of the most popular and useful books in the field.

Tracy, F., *The Psychology of Adolescence.* New York, The Macmillan Co., 1920. 246 p. $1.50.
A practical presentation of the tendencies, attitudes, and dispositions of adolescents together with pedagogical applications and suggestions.

Books for Workers With Intermediates

Cather, K. D., *Religious Education Through Story-Telling.* New York, The Abingdon Press, 1925. 219 p. $1.00.
A discussion of story structure, purpose and use of stories, interests of various age groups, types of stories, sources and the skill of a story-teller. A very worth while book.

Davies, J. W. F., *Out of Doors With Youth.* Chicago, The University of Chicago Press, 1927. 172 p. $1.50.
This book covers the out-of-doors program for youth. Valuable to any leader of youth.

Donnelly, H. I., *What Shall I Do With My Life?* Philadelphia, The Westminster Press, 1924. 248 p. $1.25.
One should choose a life purpose before choosing a life work. There is no better book on this subject than this one.

Elliott, H. S., *The Process of Group Thinking.* New York, Association Press, 1927. $3.00.
A discussion of cooperative thinking as a method of procedure in class work.

Gregg, A. J., *Group Leaders and Boy Character.* New York, Association Press, 1924. 227 p. $1.00.
This book illustrates the educational principles underlying program planning and the ways of measuring the success of group work.

McKibben, F. M., *Intermediate Method in the Church School.* New York, The Abingdon Press, 1926. 324 p. $1.25.
A specialized treatment of procedure, objectives and content in a program of religious education for intermediates.

Books for Workers With Seniors

Chapman, J. C. and Counts, G. S., *Principles of Education.* Boston, Houghton Mifflin Co., 1924. 645 p. $2.75.
A careful and practical discussion of the philosophy of education. Such topics as health and education, family life and education, civic life and education, recreational life and education, religious life and education are discussed fully and carefully.

rton, D., *Out Into Life.* New York, The Abingdon Press, 1924. 284 p. $1.25.
A helpful book on vocational guidance for older boys.

nberg-von Sneiderin, J. and Sundquist, E., *Sex Hygiene.* New York, Henry Holt and Co., 1926. 114 p. $1.75.
A Swedish manual, translated by Collet, on this very vital problem. It presents a point of view and a technique of sublimation which the leader will find very helpful.

oxcey, M. E., *Finding My Place.* New York, The Abingdon Press, 1927. $1.25.
A helpful book on vocational guidance for older girls.

aver, E. L., *How to Teach Seniors.* Boston, The Pilgrim Press, 1927. 213 p. $1.00.
A very suggestive book on a technique of teaching seniors, written from a wholesome and rich experience.

reibert, M. A., *Youth and the Bible.* New York, The Macmillan Co., 1924. 251 p. $2.25.
Leaders of seniors will find this book very helpful in giving youth a wholesome point of view to the Bible.

Books for Workers With Young People

ray, *Men, Women and God.* New York, George H. Doran, 1926. 189 p. $1.50.
A sane and thoroughly Christian treatment of the problem of sex.

Murry, J. M., *Jesus the Man of Genius.* New York, Harper and Bros., 1926. $2.50.
J. Middleton Murry has presented in the pages of this book the Jesus who is real to him. There is a message in each line. It presents a reality the leader of young people needs.

verton, G. S., *Dramatic Activities for Young People.* New York, The Century Co., 1927. $.75.
Suggestive projects for creative drama in young people's work.

haver, E. L., *Project Curriculum for Young People.* Chicago, The University of Chicago Press, 1927. 222 p. $1.50.
An application of the project principle in a curriculum for young people.

hompson, J. V., *Handbook for Workers with Young People.* New York, The Abingdon Press, 1922. 276 p. $1.50.
Although in print for some time, the worker with young people will find this book of real value in achieving the objectives and means of religious education for young people.

an Pelt, J. R., *Introduction to the Study of the Bible.* New York, George H. Doran Co., 1923. 394 p. $2.00.
An accurate and suggestive history of the making of the Bible, written out of a desire to present the facts as they are.

Books for Workers With Adults

Barclay, W. C., *Organization and Administration of the Adult Department.* Caxton Press, 1926. 179 p. $.70.
The more recent and educational conceptions of adult work are dealt with in a convincing and practical way in this book.

Brewbaker, C. W., *The Adult Program in the Church School.* New York, Fleming H. Revell, 1925. 139 p. $1.25.
A practical treatment of the actual program of adult work by an author admirably fitted by observation and experience.

Coe, G. A., *The Religion of a Mature Mind.* New York, Fleming H. Revell, 1902. 442 p. $1.75.
An interpretation of religious attitudes with which one must deal in work with adults.

Elliott, H. S., *The Why and How of Group Discussion.* New York, Association Press. $.25.
There is a growing number of adult leaders anxious to get larger results with their groups than is possible under the traditional methods. Mr. Elliott's book will be a revelation to them.

Galloway, T. W., *Parenthood and Character Training.* New York, The Methodist Book Concern, 1927. 224 p. $1.00.
A mine of help in the field of the adult's principal and most perplexing responsibility.

Gray, *Men, Women and God.* New York, George H. Doran, 1926. 189 p. $1.50.
A sane and thoroughly Christian treatment of the problem of sex from an adult viewpoint.

Hart, J. K., *Adult Education.* New York, T. Y. Crowell Co. $2.75.

Lindeman, E. C., *The Meaning of Adult Education.* New York, New Republic. $1.00.
The significant developments in the general field of adult education, which must ultimately influence the church program for adults, are set forth in an illuminating way in these two recent publications.

Herbrecht, O. G., *The Extension Division of the Sunday School.* Philadelphia, Heidelberg Press. 156 p. $1.25.
A way is clearly shown to success in dealing in an integrated way with the shut-ins, shut-outs and stay-at-homes.

Morse, F. H., *The Men's Class in Action.* New York, George H. Doran Co., 1923. 247 p. $1.50.

Morse, F. H., *The Women's Class in Action.* New York, George H. Doran Co., 1926. 298 p. $1.75.
Those who desire to adhere to the organized class idea will find these books indispensable.

Soares, T. G., *A Study of Adult Life.* Boston, The Pilgrim Press, 1923. 114 p. $.60.
A helpful and interesting approach to adult psychology written for popular use.

Books for Weekday and Vacation School Workers

There is such a wide difference of opinion and variety of practice in vacation and weekday church school methods that it is almost impossible to select a balanced group of books. In presenting the titles below there is no thought that the reading of this group of workers would be limited to these. Rather have they been presented so that those who are pursuing the reading outlined in other lists may make substitution from this list if they want to go further into the matter of weekday and vacation school work. Vacation and weekday school work does not differ in kind from religious education in general and it is assumed that those who are engaged professionally in either of these specialized fields will familiarize themselves with the books in the field of general religious education theory and practice.

Armentrout, J. S., *The Administration of Vacation Church Schools.*
The title given here indicates the scope of a forthcoming book by Mr. Armentrout, the exact title, publisher, and price of which are not yet determined. The book will be ready about April. Those planning to hold vacation church schools this summer will want to get a copy as soon as published.

Cope, H. F., (Editor), *Weekday Religious Education,* New York, George H. Doran Co., 1922. 204 p. $2.00.
Contains the survey of weekday religious education made prior to the 1922 meeting of the Religious Education Association, and the addresses and proceedings of that meeting.

Gage, A. H., *How to Conduct a Church Vacation School,* Philadelphia, American Baptist Publication Society, 1921. 167 p. $1.50.
A practical discussion on the need and value of the vacation church school and plans for its successful organization and promotion. This book grew out of the actual experience of the author.

Grice, H. L., *The Daily Vacation Bible School Guide,* Nashville. Sunday School Board of the Southern Baptist Convention, 1926. 296 p. $.75.
A book on methods intended to serve as a guide not only to the organization and promotion of a vacation church school, but also to the daily program for same.

Lotz, P. H., *Current Weekday Religious Education.* New York, The Abingdon Press, 1925. 412 p. $2.00.
A constructive discussion based on a survey of the field conducted under the supervision of the Department of Religious Education of Northwestern University.

Squires, W. A., *The Weekday Church School.* Philadelphia, The Presbyterian Board of Publication and Sabbath School Work, 1921, 168 p. $1.25.
A pioneer work in this field setting forth clearly the reasons for the weekday church school and the types of organizations which have been developed.

Stout, J. E. and Thompson, J. V., *The Daily Vacation Church School.* New York, The Abingdon Press, 1923. 119 p. $1.00.
A volume prepared to help churches in defining their aims, creating their curriculum, building their program, setting up their standards, providing their teachers and administrators, for the new and rapidly developing phase of their program, the vacation church school.

The Neighborhood Church

By Bessie Olga Pehotsky*

MANY American Protestant churches today find themselves in polyglot neighborhoods, facing a foreign problem. Protestantism has been experimenting for forty years on this problem, and still these churches must cry in despair, "How shall we solve our problem?"

Let us examine the attempts made by the American Protestant church to meet the foreign problem. Forty years ago the social gospel of Christ was beginning to lay its grip upon men and women. They wanted to go out and serve as Jesus served men. The communities where immigrants were in their first throes of re-adjustment to a new environment offered a splendid opportunity to put into practice the social gospel. So, men and women, impelled by the love of Christ, went down into these communities and opened large settlement houses. Here they ministered to every physical need of the people. We owe much to this group of workers for it is largely due to them that many of our social reforms have been brought about. But, they divided the gospel of Jesus. They went around doing good, but neglected to preach the saving power of Jesus.

Closely following this group was another who was inspired to evangelize the immigrants, leaving out of their program the social-service element in Jesus' program. Ignorant of the religious backgrounds of these people, they went down into the foreign communities, taking with them the cast-off organ no longer wanted by the "up-town" church, the old chairs, the worn red carpet and the shabby hymnbooks—and the "mission" was born. They were inviting men and women who had been used to finding God in cathedrals of art to worship in a shabby mission devoid of beauty and dignity. It was found that American pastors could not be understood by their adult friends. Therefore, when an enthusiastic foreigner, who seemed to be able to talk fluently to his people appeared at the mission, usually without investigation he was employed to be the foreign pastor.

WHAT these two institutions, the Christian settlement and the foreign mission, did was to separate the gospel of Jesus Christ, one spending much money to give "the cup of cold water" without adequately mentioning the name of Jesus, and the other to ignore the physical needs and to allow an unintelligent religious program to grow up. Protestantism finds as a result of the former, great "white elephants" on its hands, manned with a staff of men and women scientifically trained in social service but not able to meet the spiritual need of the foreigner. These "white elephants" were not brought into existence by a desire to be extravagant, but by an earnest effort to find a way. The latter attempt has proved as fruitless as the former in actually solving the problem, and has left the church a questionable heritage. First, Protestantism has been held up before the questioning mind of the foreigner, as shabby, worthless and weak; second, it has left the church many untrained foreign pastors, who have grown to feel themselves a very vital part of the program of the church, yet who cannot think in terms of American church life. These men themselves add greatly to the problem in the sound modern approach to solve the foreign problem.

In addition to the above mentioned attempts has been the one we may call the Neighborhood Church. One worthy example is that of the Broadway Christian Church of Cleveland, Ohio. A neighborhood church, respected by the entire community as a church standing for the high ideals of Jesus Christ; the headquarters of every campaign for prohibition; cooperating with all civic and social agencies for health, education, clean recreation, law enforcement. In the period of a dozen years, 600 people have come out of Catholic or atheistic background into the freedom of Jesus Christ. This church preached the entire gospel of Jesus, not separating the social service from the evangelistic message.

WHAT IS the foreign problem facing the Protestant church today? It is not one that can be solved by the giving of old clothes, Thanksgiving baskets and Christmas presents. Nor can it be solved through playgrounds, folk dancing and other forms of recreation. Nor is it a mere matter of Americanization. These are simply parts of attempts used in the past to solve the problem. The foreign problem is much deeper and more profound. It may be stated briefly as follows: *first*, the Protestant appeal must be given a dignified and intelligent hearing before the foreigners in America; *second*, Protestantism must free the hearts and minds of these people of superstition, and reinterpret the church as a church that serves; *third*, it is to lead men and women and boys and girls to the simple message of Jesus as a personal Friend and Saviour; fourth, to gather a group of the best trained men and women to meet this problem.

THE SOLUTION of this problem lies in the realm of religious education and can be discussed under seven heads:

Trained leadership: The leadership for this work must be the very best, the hand picked group of college trained young men and women who must look forward to graduate work of the highest type and to home and foreign travel. These leaders should possess a thorough knowledge of the Bible, with emphasis on the life and teachings of Jesus; world history with an emphasis on church history and comparative religions; anthropology, ethnology, racial backgrounds and social science. Added to these must be the knowledge of and ability to use a fine technique for religious education.

Building and equipment: The old settlement house mission types of building and equipment must disappear. In their places must develop a building

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able for the many uses it will be put to. There st be a dignified chapel and religious education ms that are used for nothing but their intended pose. In addition to these there should be neighhood service rooms such as a gymnasium, club ms, and so forth. The building should always be t and attractive and kept perfectly clean.

unday program: The Sunday program should tain all the essential features for a well organized erican church plus those organizations which are ded to meet the neighborhood needs. The program uld contain a well planned Sunday church school h a curriculum based on the needs of the people, aching services both in English l other languages, young people's etings, forums and so forth.

Weekday program: There should a weekday program integrated h the Sunday program rounding t the four-fold life program of us Christ. This weekday proim should give the children, young ple and adults an opportunity put into practice under Christian pervision the Christian principles life that they are studying. In dition to this type of weekday tivities, there are others which we all discuss under the next heading, ighborhood activities.

Neighborhood activities: The urch should stand in the comunity as a great friend. Men and men and boys and girls should rn to it consciously as a source of lp. Through the church the ighborhood should be put into uch with all the health centers, arities, juvenile court help, legal d, educational facilities, citizenip aid, in short, the church should t as a medium through which the ighborhood learns to use all the cial and educational facilities ailable. Should a community k any of these facilities, it is the ty of the church to create the oper public opinion that shall ing about the development of em.

In addition to the neighborhood service outlined ove, the church should hold various neighborhood etings for the purpose of breaking down barriers own up around a Protestant church. For children ese may take the form of weekday and vacation hools, game rooms, story hours, and so forth. For ults this service may be expressed through mothers' d fathers' clubs, lecture courses, forums, parentacher and child meetings, or family parties. Such ganizations will be attended by many who would ver come first of all to a religious service because of eir prejudice against it. But as they become acainted with the staff and church membership and find holesome fellowship, the barriers fall and they are a position where the church can make its biggest contribution, namely introducing men and women and boys and girls to Jesus Christ.

Form: Lately we read a great deal about pageantry and form and ceremony. We constantly are called to witness the beautiful pageantry of the Catholic church, It has been said that we have lost many former Catholics to atheism because our churches were cold and barren of beauty and pageantry. A great deal of this criticism is true, but we must not swing to the other extreme. Most of the people when breaking away from Catholicism feel that they have been fooled by pageantry and art. They see the church as a procession of beautiful robes, stations, and so forth, and not a practical living service. In a program for a foreign neighborhood the form and ceremony must not be overdone to the detriment of the social-service element in Christ's teachings.

Calling: Five hundred people may come out to a community Christmas tree but only those who are followed up by a call and a personal invitation come out to a mothers' club, a weekday school, or Sunday school. Furthermore, it sometimes takes years of calling in one home to break down the barrier that keeps the family away from the thing you have to offer. Only a call in a home can reveal the real need there, present an opportunity for social service, or make a much needed connection between the children in the weekday clubs and the parents. It is the personal touch shown in the interest expressed by calling in a home that actually reinterprets the message of Jesus Christ.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto myself." When the American Protestant Church is willing to face the foreign problem in a statesmanlike way, it will be a spiritual power drawing men and women and boys and girls to life eternal through the cross of Jesus Christ.

NEW YEAR THOUGHTS

LET us walk softly, friend;
For strange paths lie before us, all untrod;
The new year, spotless from the hand of God,
Is thine, and mine, O, friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow.
To better deeds, O, friend!

Let us walk quickly, friend;
Work with our might while lasts our little stay,
And help some halting comrade on the way;
And may God guide us, friend!

—Square and Compass.

Cooperation Demonstrated

The will to cooperate is reflected in the growth of interdenominational leadership training schools. For the year ending August 31, 1927, the International Council accredited 452 schools as compared to 41 four years ago. The number of standard credits awarded for the same period increased from 4,483 to 38,864. The standards under which these schools were accredited were established jointly by the thirty-nine denominations working through the International Council. These schools, therefore, belong to the denominations as their own agencies of leadership training, and the credits earned in them are regularly certified by the Council to the several national church boards of education for denominational recognition.

Educating for World Friendship

The Effect of Certain Old Testament War Stories on Attitudes of Peace and World Friendship

By Forrest Lamar Knapp*

THERE are three fairly distinct problems which are fundamental to peace education. *First*, what are the nature and effect of instructional material, especially in the history content, now in use in the public schools? *Second*, what are the nature and effect of instructional material now in use in the schools of the church? *Third*, what sort of material will be effective in producing the results desired—the development of attitudes favorable to international peace and world friendship?

Inasmuch as several studies have already been made in connection with the first question, especially regarding the nature of history instruction, there is greater need for answers to the second and third. It is probably from the viewpoint of Christian education that the most abundant opportunity exists for instruction leading to the highest type of international attitudes.

THE Committee on Education for Peace of the Committee on Christian Education of the Federal Council of Churches, in a report to the members of the International Lesson Committee, makes the following statement:

"The Committee would call attention to the desirability of exercising care in the selection of Biblical material, especially from the Old Testament, and in the wording of lesson topics so that they shall not seem to suggest or to supply Biblical justification for attitudes of ill-will or hatred between peoples, or cruel and war-like practices contrary to the example and teachings of Jesus."[1]

In the light of this and other statements, a study was undertaken during the past winter to determine, among other things, whether certain Old Testament war stories are likely to develop attitudes unfavorable to international peace and world friendship.

The procedure, in brief, was as follows. Eight Old Testament war stories were selected: God's rejection of Saul, David and Goliath, Samuel and the Philistines, The Fall of Jericho, Samson, Jonathan and his armor-bearer, Gideon, and Asa. The reason for selecting these stories was that they seemed to be, compared with the rest of the material, the most likely to be harmful. If they do not create attitudes unfavorable to peace, the rest of the material probably does not. The stories were taken from the American Revised Version of the Bible and written in the English of today, care being taken not to alter the meaning but only to insure that pupils would be able easily to grasp the accounts of events related.

THE story of God's rejection of Saul will be used here to illustrate what was done and to indicate the results of the investigation. The following ten statements were assumed to be lessons which the story might possibly teach:

1. God wants us to get completely even with those who try to prevent us from doing what we wish to do.
2. God wants us to be merciful toward our enemies.
3. God does not object to our killing men and women.
4. We should treat others as we would have them treat us.
5. We ought to do as we think God tells us to do, even if it means killing all of our enemies.
6. We should be willing to suffer in order to keep peace with those who mistreat us.
7. God wants all sinners destroyed.
8. We should admit that the leaders of our country sometimes make mistakes.
9. It would have been better if America had killed all of the Germans in the last war.
10. God wants us to set an example for other nations by being faithful to him.

Five Christian ministers were asked to indicate which of the ten statements they believed were contrary to the Christian spirit of peace and world friendship. Only the statements included in this classification by all five ministers were used in judging the story as to its possible harmful effect.

Without reference to the story, and with the question, *Do you believe this? Yes No* following each statement, the ten statements were submitted to a group of pupils with the request that they answer each question by underlining either *Yes* or *No*. Copies of the story were then given them to read. At the end of the story the pupils found the ten statements repeated. Following each statement was the question, *Does the story of God's Rejection of Saul teach this? Yes No.* The story was submitted to 102 church-school pupils in the seventh and eighth grades and to 130 church-school teachers. The results are presented graphically in the accompanying chart.

THE fact that either pupils or teachers could believe some of the statements true may seem surprising, but the number of persons believing the statements true is small compared to the number believing that the story of God's rejection of Saul teaches that they are true. The graph makes this clear. The per cent of pupils and the per cent of teachers who thought the lessons indicated by the statements were to be found in the story were nearly the same except in the case of numbers 3 and 9. The averages were only one point apart. From the standpoint of peace education, it is surely an indictment of any lesson material to find that so large a proportion of Sunday-school pupils and teachers believe that the material teaches the sort of attitudes suggested by the statements which the chart represents. The story of God's rejection of Saul was used in every cycle of the International Uniform Lessons since 1872.

It may be said that although these lessons can be found in the story, they will not be the lessons learned by the pupils unless attention is called to them. The last columns in the graph represent the per cent of responses to the questions regarding the six statements not included in the unchristian list. For both pupils and teachers, the number believing the statement true was larger than the number believing the story

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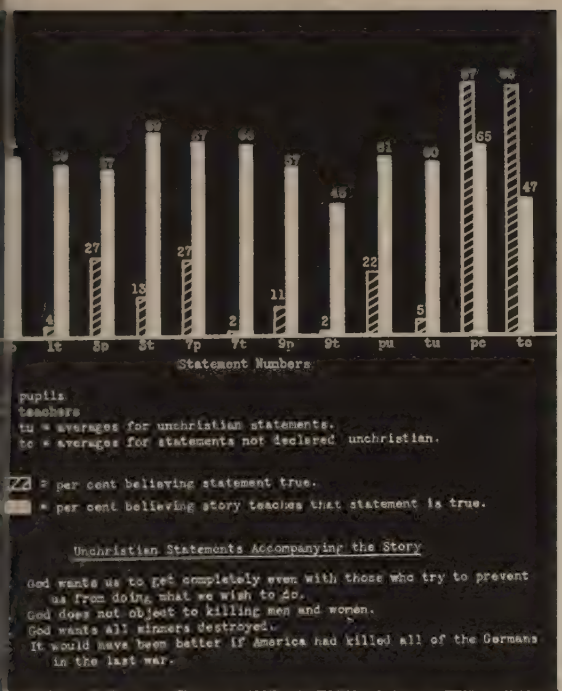
[1]Unpublished report.


4
20
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47
1t 8p 8t 7p 7t 9p 9t pu tu pc to
Statement Numbers
pupils
teachers
tu = averages for unchristian statements.
to = averages for statements not declared unchristian.
= per cent believing statement true.
= per cent believing story teaches that statement is true.
Unchristian Statements Accompanying the Story
God wants us to get completely even with those who try to prevent us from doing what we wish to do.
God does not object to killing men and women.
God wants all sinners destroyed.
It would have been better if America had killed all of the Germans in the last war.

first of each pair of columns represents the per cent of pupils or teachers *lieved* the statement to be true, and the second column represents the per- ho believed that *the story teaches* that the statement is true. The statements d by the ministers to be unchristian are given with the chart. Those not ously declared unchristian were numbers 2, 5, 6, 8, and 10 as in the accom- g statement. The summary of the answers to the latter group of statements ented in the last two pairs of columns in the chart.

chart shows comparison between per cent of pupils and ers who believed four unchristian statements to be true, he per cent who thought that the story of God's rejection ul teaches that these statements are true.

tains what the statements suggest. But still there s a considerable number of pupils and teachers who ught these lessons could be found in the stories. e lessons of this type which the larger per cent of ils and teachers said were in the story were numbers , and 10. But the use of any one of these, without lification, might easily lead to wrong attitudes, ecially when related to the story of the rejection of il. Any thorough-going worshiper of God would ect to carry out the will of God, even to the extent killing enemies; but in the story the killing is ordered the spirit of revenge, and to teach obedience to a d of revenge is certainly not in accord with the rit of Christ. The same result will be reached if other two lessons are taken from the story, as it is.

HE teachers were asked at the end of each story to "State here any other lessons which you would this story to teach." Forty-nine made suggestions. enty-two would teach the lesson which is very arent, *obedience.* As one teacher expressed it bedience is *the* lesson in this story." The story kes it perfectly plain that Saul was rejected because disobeyed. But 23 of the teachers made different gestions. Two would use the story to teach *God's approval of greed.* They must have forgotten that il wanted the animals in order that he might offer acrifice to Jehovah! They were not for his own le. Two teachers found in the story a *lesson against ng.* Still others would interpret it symbolically. e said: "Agag represents sin in the world, and we st completely get rid of it and not do the job half-way." Of course, with such an interpretation the facts represented in the story are not important. That God told Saul to kill the Amalekites because they caused trouble when the Israelites were coming up from Egypt becomes a part of the symbolism. The Kenites can represent the good in the world which helps people to do what God wants done, the Amalekites are the evil that keeps them from carrying out his plan, and so anything which gets in God's way is sin, and anything which helps him is good.

There are two difficulties here. One is in being certain that God's will is known, for there is danger that man's will may be attributed to God. The second is in making Agag and the Amalekites lose their human attributes and simply be representative of sin, while Saul and his followers remain human beings. Only if Saul remains human will the story be of value, and if, to be consistent, the Amalekites and Kenites also remain human instead of becoming "spiritual" friends or enemies, the story will teach the spirit of revenge.

A FEW of the teachers would not use the story at all. Some express definite opposition to it. The following statements are significant:

> "I fail to see any teaching value at all in this story. Rather, it destroys the Father that we try to teach."
>
> "This story was told thousands of years ago, before Christ came with his Gospel of love. It seems to teach a different doctrine. Christ is our example now."
>
> "Because men of old apparently interpreted God in terms of war is no reason why we should."
>
> "Poor story to teach. Shows a God of cruelty instead of love."

Still other teachers would use the story as it is to teach, not what is contained in it, but that which is better. Here are a few of the suggestions:

> "I should not teach this story to children at all. To my mind, the only good thing in it is the thought that there is one God who should be obeyed. I think the story valuable only in tracing a step in the Hebrews' conception of God."
>
> "Their conception of God as a God of war as against Christ's teaching that he is a God of peace."
>
> "Lives are precious and should be spared."
>
> "Contrast Saul and the Kenites."
>
> "I should use this lesson to illustrate the changing and growth of ideals as found in the Old and New Testaments."

One teacher would use the story as it is, apparently without interpretation, to teach "that if God made it clear to us that he wanted us to kill people, kill them, but be very sure he wants it done." At least this is an honest way out. It might, if the story must be used, be the most logical.

There are not a few folk who have come to believe that much of the Old Testament material should not be included in the curriculum for children below high-school age. When pupils have reached an age at which they can understand the conditions and the setting in which the stories were written, the stories may be used to show the development of the idea of God in the thinking of the Hebrews. The Hebrews gave the world its greatest religion, but they held many erroneous conceptions, which conceptions we have been trying, unadvisedly, to reconcile with the spirit of Jesus.

Another part of the investigation involved an experiment in the development of attitudes favorable to international peace and world friendship. Suffice it here to say that the experiment showed fairly conclusively that higher attitudes than children ordinarily hold can be developed through careful selection of instructional material.

Anthony Pew—County President

By O. G. HERBRECHT*

"LIZZEE! Yoo-hoo, Lizze-e-ee!" There were triumphant cadences in Anthony's voice as it wafted through the front door, through the living room, past the canary in the dining room and out to the kitchen where Lizzy, faithful wife of Anthony, was deftly dropping embryo muffins into cup-like tins. Anthony never missed supper when Lizzy baked muffins.

"Bless my soul," smiled Lizzy to herself, "that man must have 'fought a good fight' and won out, to make him shout like that." But aloud she called back,

"I'm not deaf and unless you're inviting the neighbors, you're wasting a lot of perfectly good breath. If it's that important, come on out into the kitchen. I'll set a chair for you where you won't be in the way. . . . "

IT WAS always that way. Anthony loved to come out into the kitchen at the end of the day and "talk things over" with his wife. There were just the two of them, there had always been just the two. Life had brought them many pleasant things, but no children. They had farmed, worked hard but happily, lived righteously and served the Lord wholeheartedly. Also, they had prospered. When the silver crept into their hair, and strength wasn't as it had been, they sold the farm and moved to the village to become part of that simple social life that marks the rural communities of the West. Anthony became citizen-at-large, an officer in the church, an active participant in all movements for the betterment of the community.

Anthony stepped into the doorway.

"Lizzy, wife of my bosom," he began, with mock grandeur, "behold Anthony Pew, President of the Mohawk County Council of Religious Education!"

"My L. . . . —what's that you say? What are you president of *now*? Are you collecting jobs like that school marm around here last year collected bugs? Director of the bank, president of the school board, chairman of the Red Cross drive, superintendent of the Sunday school! Next this town'll put up a curfew and let you ring it, and start a newspaper and let you publish it. I never. . . . "

"Tut, tut, Lizzy, that's no way to talk." Anthony made his way to the proffered chair. "Let me tell you about it. I haven't had so much fun since the day I got Sandy McKay to double his church dues. But, oh Lizzy,"—and here something of a stern gleam blazed in Anthony's usually mild eyes—"I came away with a smile on my face, but nobody saw the ache in my heart."

LIZZY shoved the last of the muffin tins into the oven, quietly closed the door and came to her husband's side.

"Anthony, tell me, what happened today? I know you've been over to that County Sunday School Convention at the Four Mile Church and it isn't usual for you to come away from a place like that with a heart-ache."

Anthony smiled. "It's all over now, and I can see the funny side of it. Only I don't like to be heaved into a job by the force of a social explosion, so to speak."

"Anthony," interrupted Lizzy with a dubious shake of her head, "those are big words you're using."

"It was a big day, too. The convention was great, the best we've had in years. Jim Kelso, the president, had done a fine job preparing the program. It was the sort of a thing our teachers need. All the usual flub-dub that sounds and looks like a children's day exercise gone wrong, was done away with. Two leaders from the State Council office were there, and they knew their stuff. Besides that there were our own county officers. Mrs. Peet—Silas Peet's widow, you know—is the Children's Division Superintendent, and she had an exhibit put up that was a dandy. Things hummed all day; everybody just gobbled up all they could. Jim put me on as chairman of the business committee, with Smalley, the superintendent of the Four-Mile Sunday School, and Robinson, the book-keeper of Glimmer and Fawcett's department store in town."

"Gracious," said Lizzy, "do you mean to tell me they run Sunday School conventions in *business* fashion today? Now when I was at the Cole Township convention eighteen years ago. . . . "

"Ah, Lizzy, things have grown up in eighteen years—even Sunday school conventions. Our report came early this afternoon. Our committee had decided if our county was to put over a real program during the year, there'd have to be some money available. So we proposed a budget of $1,925.00, which wasn't so bad, considering we have only volunteer workers. Well, I was reading that report and no sooner had Jim opened it for discussion, than somebody called out, kind of stern-like, 'MR. CHAIRMAN!!'

"Jim and I both wheeled around and somehow a hush took the crowd. Everybody seemed to sense storm. The Reverend J. Stanley Pilkinghorn, preacher of the big St. Paul's church in Mohawk Center, was standing up. I had noticed him coming in, just after dinner and wondered how it happened, for the Reverend doesn't encourage these things like he should, for himself and his people.

" 'Mr. Chairman,' he repeated, and pointed his finger at the report in my hand. 'I rise to object to that report. We cannot afford so much money. There are one hundred and ten Sunday schools in this county. I know that to be accurate sir, for we have just completed an exhaustive survey of the county. You may see the map in my study now, with every school marked. In these Sunday schools are enrolled 12,792 pupils. This figure also is accurate, sir. The report just given by the gentleman—pardon me, I did not get the name—levies an assessment of ten cents per member on each Sunday school. Aside from the fact that if every school did pay this large amount it would still be almost $700.00 short of the proposed budget, aside from this fact I say, the amount per member is entirely too large. We cannot afford it, and I speak for these smaller schools as well as for St. Paul's which I represent.'

"The Reverend sat down, and a confused sort of murmur ran through the crowd. Some were nodding, some shaking their heads. Old lady Withersby, the richest woman in Mohawk County, whispered to her neighbor, 'Good for him that's my sentiment too. Ten cents is too much for Sunday school work.'

"Jim looked at me, as much as to say 'Go to it, old fellow, it's your job. You're finance chairman.'

"Now I know what happened," sighed Lizzy.

Anthony grinned. "If I, as chairman couldn't defend my own report, who could—or would? So I got all my dignity together—which isn't much—

" 'Mr. Chairman,' says I.

" 'Mr. Pew,' says he—just like that.

" 'May I ask the Treasurer what the County asked from the schools last year?'

" 'Ten cents,' answered the treasurer real quick, without waiting for permission from the chair.

" 'How many schools paid that amount in full?' I asked.

" 'Seventy-five.'

" 'What did the others give?'

" 'Fifteen wrote they couldn't give the much but they'd be glad to do what they could—and sent their check. The rest of them did nothing.'

"I waited a moment to put that crowd on edge. Silence? You could have cut it with a knife. Even the babies kept still! Then I asked, quietly,

" 'What did St. Paul's give?'

"The Rev. Pilkinghorn jumped to his feet, but before he could say a word, the treasurer had snapped it out—'NOTHING!'

" 'Mr. Chairman, Mr. Chairman,' shouted the Reverend. 'I object. This is positively rude. St. Paul's always pays its bills but we do not recognize the assessment as a bill. And now that you have forced me into it, let me say that the real reason St. Paul's does not contribute to your organization, is that we do not believe in the organized Sunday school work. We do not need it. My denomination gives us all the help we

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"Come, Anthony, let's eat supper."

ıl. We have workers that are well trained, or better, than ones you call *specialists* at r conventions. We feel that have never gotten anything of these conventions, and refore are under no obligation, ncial or otherwise, to the coun-

We have never considered selves members of your organ-ion and do not wish to be luded in your plans. . . '

WELL, that was that! But, oh Lizzy, what a jarring note d thrown into our happy con-ıtion. And then something pened. To my dying day I'll forget Brother Ambrose White, o preaches in the Silver Creek ırge—three little churches ut 15 miles apart. His hair as white as his name, and eyes look kind of tired, but re's a smile always on his face, d his voice is like the calm er a storm. Everybody loves n; he's poor in this world's ds but his soul is rich in the rd and in earthly friends."

"Amen," said Lizzy, softly.

Anthony continued. "'Mr. ıairman,' said Brother White, y ears are getting old and I n't hear as well as I used to. wouldn't want to misunder-ınd Brother Pilkinghorn, for we e brothers in the Lord's work. o me it sounded like he said that he ıd St. Paul's get nothing out of these nventions?'

"The Rev. J. Stanley boomed, 'I d say just that, sir!'

"'So I did hear it right,' said Brother hite. 'Now, Mr. Chairman, will ou let me say a word?' Jim nodded.

"'Well, Brother Pilkinghorn and I rve the same denomination. All the lp our denomination gives him it ves me too. His is a big church and ine is a little one, but our denomina-on is kind and just to all. Yet I want say gratefully to this convention ıat my people and myself cannot get ong without our annual Sunday school nvention. Come to Silver Creek metime and I will show you what the ganized work has done for *us*. It as kept the Sunday school spirit in y people; it has taught us methods; has trained leaders for us. It has ken our children out of a damp base-ent and given them light and air ıd pictures and little chairs. That as years ago, before Brother Pilking-orn came to St. Paul's. He does have me grand workers in his church. one better in the country. For ex-mple, everybody for miles around nows Mrs. John Frame, the super-tendent of the beginners in St. Paul's. ıe was Anne Shepherd before she arried, and she taught the beginners the Silver Creek church, twenty ars ago. I took Anne to her first nday school convention, and many's e time I've heard her say that it was e county Sunday school organization at taught her beginners' work. Brother lkinghorn, you didn't know that our county had given St. Paul's something, after all, did you?'

"The Reverend did have the grace to flush as a burst of applause swept the convention. Even old lady Withersby clapped, for Anne is her brother-in-law's cousin. Those Witherbys are strong for family honor.

"Brother White raised his hand.

"'There's another thing in my heart to say, for I believe in the Sunday school council. The Silver Creek churches are poor. Our expenses are as big in proportion as those of a large school. We don't pay any less for our supplies than they and we pay our bills, too. But we've always paid our apportionment to the county, and if it lies with me, we always will. Sometimes we've got to go around and take up a "special" but our folks are for it.'

"The treasurer here interrupted. 'Silver Creek has paid its share in full for . . .'"

HERE Anthony stopped his tale abruptly. A suspicious "dark brown" odor came from the oven. Lizzy sprang up,

"My stars, those muffins! Now you'll eat burnt muffins for supper. When you get started spinning yarns, there's no . . ."

"Never mind, Lizzy dear," soothed Anthony. "They're not burnt, see? Just nice. But of course, they might have . . ."

Lizzy pulled the muffins out of the oven and set them on the back of the stove.

"Now go on," she said, "they're safe You'll not be happy till you finish your story—and neither will I."

That was Lizzy's way.

"Where was I? Oh yes—the treasurer said the Silver Creek church had paid its share for a number of years. But before he could mention the number, Brother White stopped him.

"'Let it go, it doesn't matter about the number of years. I'm afraid I'm talking too much, but can I say just one thing more?'

"Reverend Pilkinghorn wanted to speak, but Jim said, 'Go on, Brother White, you still have the floor.'

"'Thank you,' said Brother White, 'It's just this. When our brother said his church didn't support the county work because they got nothing out of it, I couldn't help thinking of my Lord Jesus, and wondering what would have happened to this poor old world, if, on the day the Lord Father said to Him, "Son, I want you to go down to the earth, and be born in a stable, and grow up to be 'despised and rejected of men,' to carry your own cross to the hill top and let them nail you on it, to suffer for the sin of the world"—what *would* have happened, if that day, the Son had said, "Well Father, I don't know about that. *What do I get out of it?*"'

"Lizzy, it seemed like an awful silence swept that convention, and then came Brother White's last sentence, oh so kind, but unmistakable.

"'It isn't what you get out of Christian fellowship, that counts—it's what *you put into it!*'

BROTHER White started to sit down, but as with one big pull that whole convention leaped to its feet, and sang, like I've never heard it sung before, 'Praise God from Whom all Blessings Flow!'

"And what did Reverend Pilkinghorn say then," asked Lizzy.

"Nothing," replied Anthony. "He slipped out during the Doxology."

"And the budget?" asked Lizzy.

"It passed with a shout that was like 'the sound of a great Amen,'" said Anthony.

The sunset came through the kitchen windows. Anthony and Lizzy watched its glory, and he saw the light—or something—glisten in Lizzy's eyes.

"Come, Anthony, let's eat supper. Those muffins will be no good . . ."

And at the table she said, "But, Anthony, what about you being County President?"

"O that!" laughed Anthony. "They voted me in at the close of the convention, so I could raise my own budget!"

An Easter Pageant

Mrs. Grace Sloan Overton is the author of an *Easter pageant* to be printed in the March issue of the *Journal*.

SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS

BEGINNERS' DEPARTMENT PROGRAMS FOR FEBRUARY

*By Elizabeth McE. Shields**

Aim: To help little children to develop a spirit of friendliness toward near by and far away friends and a willingness to share with these friends.

Valentine Day stands out in the month of February and may serve as a sort of nucleus around which we may build some of our missionary teaching in the beginners' department.

"Missionary" is rather a large word to apply to such little people as beginners, for their world is very small, and yet it is none too soon to begin to develop a spirit of world friendliness.

The missionary spirit can find just as real lodgment in a beginner's heart as in the heart of an adult. The difference in the practice through which this spirit finds expression lies mainly in the size of the world in which each lives.

The little child can learn to be friendly and helpful to the members of his own immediate family, to the visitors and helpers who minister to the family life, to those with whom he is associated in the day-school kindergarten and in the church school. He can also learn in a limited way of the little far away friends of other lands.

A more sincere missionary spirit is fostered by bringing to the children the attractive traits of the far away children than by constantly dwelling on their peculiarities and their needs.

We know that the needs exist and that we have something to give which is an incomparable gift, but if our first introduction to a little Chinese child, for example, is to "a poor little child who bows down to idols" our little children may not at first be attracted enough to want to make a friend of this strange person.

When we undertake to develop a spirit of friendliness to the little new child who has moved next door we are apt to say, "Look, he has a tricycle, too. Would you not like to play with him?" or, "See, he knows some lovely things to play. Would you not like to play with him?" This will bring better results than, "Look at that poor little boy next door. He seems so queer and different from the rest of the children. Don't you want to play with him?"

Let us use the same common sense in our introduction to far away children.

In the procedure suggested for developing the missionary spirit it is not expected that teachers will blindly follow—it is only suggestive. Neither is it our thought that just because these suggestions happen to be printed for February, teachers will feel that we are implying that they will drop all plans and teach missions in February. Not at all—the readers of the *International Journal* are using many different lesson courses and many plans of their own development, guided by the children's development, consequently these suggestions will not be timely in all situations. Clip them, if you like, and file them until such time as you feel your beginners need this particular development.

First Sunday

Theme: Near By Friends

As the children arrive they may help you to finish cutting out pictures of friends, for this purpose a quantity of magazines should be saved. Ahead of time the leaders should see that the desired types are provided and cut out, such as Father, Mother, cook, milkman, policeman, etc. Fashion sheets and books will provide little boy and girl friends. Just before the group is seated in the circle all the pictures may be pinned to a screen or dado.

MUSIC: "Friends"

As the children are seated perhaps the leader will say (looking at pictures) "Shall we ask our friends to listen with us as Miss ..... plays some soft, sweet music?" (Any of the following which is familiar will be appropriate.)

"This Is God's House," *Songs for Little People*, Danielson

"Father We Will Quiet Be," *Worship Songs for Beginners*, Adams

"The Church," *Songs for Little People*, Danielson

SONG: (One of the above) After the song is played the children may sing the words.

OFFERING:

INTRODUCING NEW SONG:

Perhaps the leader will say (looking at pictures) "We have many friends with us today, Mother and Father and the milkman, etc. I know a song about them" (singing "Friends").

PLAY, CONVERSATION AND SONG:

Each child may be allowed to choose a "friend" from among the pictures shown. Then in turn each child may go outside the door and enter the room, playing that *he* is this friend. The leader will use her ingenuity in developing the attitude toward each. For example the "milkman" comes in. Then will follow a conversation about the helpfulness of the milkman and how we can help him. The song "Friends" may be sung, including the milkman, thus:

Friends, friends, friends,
I have some friends I love,
I love the milkman and he loves me,
I help the milkman and he helps me;
Friends, friends, friends,
I have some friends I love.

A picture of "Mother" is chosen. As the child representing "Mother" enters the room each may suggest a way to help "Mother" so that there will be true resolve as all sing:

Friends, friends, friends,
I have some friends I love,
I love my Mother and she loves me,
I help my Mother and she helps me;
Friends, friends, friends,
I have some friends I love.

And so the play will proceed. It must, however, be varied. Perhaps among the pictures are a number of little children friends. As all together they enter the room the other children will in imagination share their games and toys with them. Go into detail so carefully that you will be handling exact situations in which they and their visitors are often placed. Frequently through this play sing:

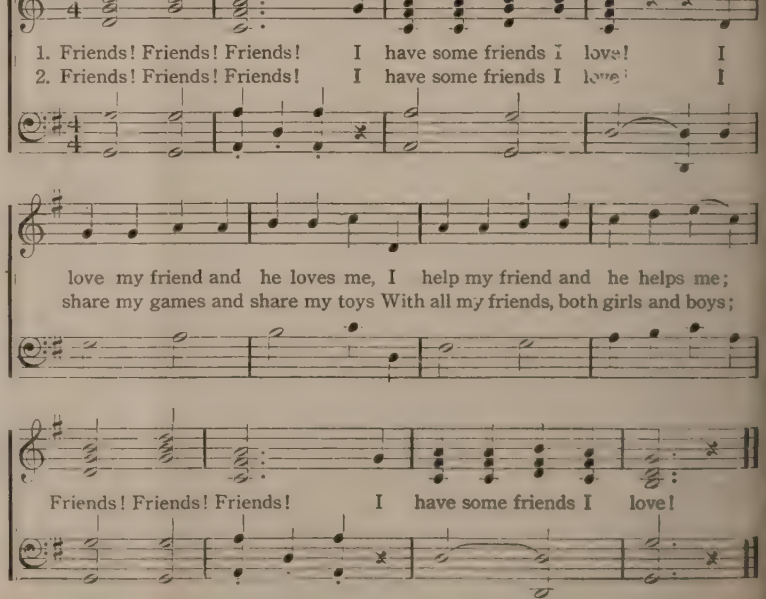
Friends, friends, friends,
I have some friends I love.
I share my games and share my toys,
With all my friends, both girls and boys;
Friends, friends, friends,
I have some friends I love.

A STORY:

Perhaps all the children will then gather on the rug and hear a story.

FRIENDS.

E. McE. S. Elizabeth McE. Shields.


1. Friends! Friends! Friends! I have some friends I love! I
2. Friends! Friends! Friends! I have some friends I love! I
love my friend and he loves me, I help my friend and he helps me;
share my games and share my toys With all my friends, both girls and boys;
Friends! Friends! Friends! I have some friends I love!

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*Miss Elizabeth McE. Shields is Director of Children's Division, Presbyterian Board, U. S., Richmond, Va.

A story which pictures the experience of the children is "Frank and Kenneth Two Little Friends" from Mrs. McCallum's *The Nursery Class*, The Bethany Press).

A Bible story of sharing is "A Room for a Friend," II Kings 4:1-11.

(Do not use both stories. Choose one of these or another which will help establish the right attitude.)

AFTER THE STORY:

After the story the children may take hands, form a circle and skip while they sing "Friends" again. Then very quietly they may want to bow their heads while they thank the heavenly Father for their friends. This prayer may be spoken or an adaptation of the chorus of "Can a Little Child Like Me?" (From *Songs for Little People*) may be sung:

Father, we thank Thee,
Father, we thank Thee,
Father in Heaven we're glad for friends.

Second Sunday

Theme: Other Near By Friends

The second Sunday may be a time for intensifying the thought of the past week. No new song material need be introduced. Continue to use over and over again the song, "Friends" provided to have a legitimate excuse for doing so. There may be a short conversational period about some of our experiences with our friends during the past week. Then this may help to broaden the horizon of the little people with the following story:

One day when all the children were very, very still the lady who tells Bible stories said, "I am going to tell you a story now."

She told them our very best story. She told them about the time when the mothers brought their little children to Jesus—that time when He said, "Let the little children come unto me." She told them how He took them in His arms and loved them and blessed them. She showed the picture which we love, and after they had touched it and talked about it this lady who tells Bible stories said, "Jesus loves *all* little children."

Then the child who asks questions thought of the washer-woman's little boy and asked, "Does He love little black children?"

And the lady said, "Yes, He *does* love little black children."

Another child who asks questions thought of the little yellow boy in the Chinese laundry around the corner and asked, "Does He love little yellow children?"

And the lady said, "Yes, He *does* love little yellow children."

Then another child who asks questions thought of the little Dutch boy who went to kindergarten, and he asked, "Does He love little boys who don't talk our talk?"

And the lady said, "Yes, He *does* love little boys who don't talk our talk."

Then another child who asks questions had been over to see the Indians with their little red children —the papooses, you know—and he asked, "Does He love the little red children?"

And the lady said, "Yes, He *does* love the little red children. He loves all little children. Are you glad?"

Then the children who ask questions and all the others *were* glad and said very softly, "Yes, we are glad."

AFTER THE STORY: Choose some "friends" in the community to whom valentines made by the children will really mean something.

The rest of the hour may be spent in the making of simple valentines. As the valentines are finished and the helpers have written the messages dictated by the children all may feel like bowing heads and asking the heavenly Father's blessing on the friends who are to receive the valentines.

Third Sunday

Theme: A Visit from Far Away Friends

Perhaps now the children will be ready to think of friends outside the community —little far away friends. After a brief time of talking to the heavenly Father through song and spoken words and a bit of conversation about everyday happenings pictures of far away friends may be shown. (Send to Missionary Education Movement, 156 Fifth Ave., New York City for pictures.)

Note the bright eyes and laughing faces, the attractive play and interesting points in pictures.

Perhaps each child may select a picture to be his special friend to invite to sit with him in the circle. All may play joining hands by standing and helping to hold the picture of the child on his left with one hand while he shares the holding of his own picture with the child on his right. Thus every other child in the circle will be a "far away friend."

After the singing of "Friends" the picture children may be allowed to sit in the chairs while the real children sit on the rug for a story.

There are several possibilities for the story period. One of the missionary stories found in the various lesson courses for beginners may be used or after a discussion of the picture "The Hope of the World" the story of "Jesus Blessing Little Children" may be told, guiding the children to think of other children as well as themselves as they sing: "Jesus Loves Me," (first verse and chorus).

As the children talk to the heavenly Father of their far away friends they seem very near.

Fourth Sunday

Theme: A Visit and Gift to Far Away Friends

There need not be much new material as the thought of last Sunday is emphasized.

One of our South Carolina teachers has an attractive plan of establishing a happy relationship between the children and their far away friends. She has planned a "wishing" visit to our far away friends—that is, instead of traveling in boats or aeroplanes they travel in the fastest way of all by putting on their wishing caps and quickly arriving in the midst of a group of little Japanese friends as they are seated on the floor in a kindergarten.

The little "wishers" may in imagination join the far away friends and all together they will listen to a story. This story may be one chosen by the children.

One of the best ways to emphasize the spirit of friendliness is to encourage the making of a gift for these new friends. A picture book made of cloth will make an attractive gift.

PRIMARY DEPARTMENT PROGRAMS FOR FEBRUARY

*By Gloria Diener**

Theme for February: My World of Friends

"In hearts too young for enmity
Lies the way to make men free
When children's friendships are world-wide, new ages will be glorified."

—*Ethel Blair Jordan*

It is a fortunate department whose leader can arrange for a brief world-friendship period each Sunday, but sometimes it seems almost impossible to do so. For that reason it is suggested that the special emphasis for February be that of world friendship. The suggestions given here are so arranged that primary workers may plan their own worship services with their particular groups in mind.

During these four Sundays the predominant idea should be that of creating the spirit of real friendship with boys and girls of different racial or environmental groups, helping children to realize their share in God's world family.

There should be at least one good world-friendship picture on the wall during the entire month. A splendid one is Harold Coppings' "Hope of the World."

Small pictures of children at home and far away, and pictures or models of homes and customs of living might well find a place in an attractive corner of the room where children might feel free to handle and enjoy them.

American and Christian flags should have places of honor during this month.

The order of service is suggested for the first Sunday and materials for the following Sundays are given.

First Sunday: My World of Friends

SONG: "God's Gifts of Day and Night," 1st verse (No. 10, *A First Book in Hymns and Worship*).

DRILL PERIOD: (If children are not familiar with the songs or verses to be used this period of five or ten minutes will make it possible for them to learn the materials so that they can make them a part of real worship when they are used in the worship service. All announcements should be made at this time also.)

QUIET MUSIC: "Prelude," Schubert (*A First Book in Hymns and Worship*, or any good instrumental music which will serve to create an atmosphere of quietness and reverence. The same prelude should be used throughout the month).

CALL TO WORSHIP (To be used throughout the month): Tune: Refrain of "Adeste Fidelis."

"O come and let us worship
O come and let us worship
O come and let us worship God, the Lord."

(No. 3, *A First Book in Hymns and Worship*.)

PRAYER: (Asking God's blessing on all the world's children who are worshipping him today.)

SCRIPTURE: "All ye are brothers."
"Love one another."

OFFERING: (The offering may be taken by members of the group or this may be a time to give some junior boys and girls an opportunity to serve by having them act as ushers and take the offering as in the regular church worship service. After the offering is brought to the front of the room children bow their heads and sing or repeat:

Take this offering, dear Father,
From the children's hands, we pray;
As a gift of love we bring it
To Thee on Thy worship day. Amen.

or

Father, bless the gifts we bring Thee;
Give them something sweet to do;
May they help someone to love Thee,
Father, may we love Thee too. Amen.

—(No. 29, *A First Book in Hymns and Worship*.)

*Miss Gloria Diener is Editorial Assistant, *International Journal of Religious Education*.

PICTURE CHAT: Have an informal talk concerning the picture which you are using for the month. If the picture, "The Hope of the World," is being used, then the story, "The Magic Spectacles," may be used for your study of that picture.

Song: "God's Children Live in Many Lands" (No. 19, *Song and Play for Children*).

STORY: "How the Artist Forgot Four Colors," *Missionary Stories for Little Folks*, Applegarth, (George H. Doran), or "The Palace that was Built by Music," p. 120, *The Second Year Mayflower Program Book*.

PRAYER: (Thanking the Father for our friends all over the world.)

Response: "Father, we thank thee
Father, we thank thee
Father in heaven, we thank thee"

SONG: "The World's Children" (No. 103, *A First Book in Hymns and Worship*).

Second Sunday: Sharing the Gifts of Far Away Friends

OPENING SONG: "Welcome to this Happy Place" (p. 19, *The Child's First Songs*, by Oglevee).

DRILL PERIOD: (Teach the following prayer and ask children to make it their prayer at night as they think of their friends who are far away.)

Our Father, you have given me
So much of love and joy today
That I am thinking joy and love
To other children far away.
Wherever they lie down to sleep,
Happy and tired with work and play,
Yellow and brown and black and white,
Our Father, bless us all tonight.
—*Amelia Josephine Burr.*

SCRIPTURE: "God hath made of one blood all nations of men for to dwell on all the face of the earth."

STORY: Here may be used a story of the people from the country which is being studied by your denomination for the year. Use some story which will emphasize the things which children of other lands share. Either of the two suggested here might be used.

"Tommy's Birthday" (p. 112, *The Second Year Mayflower Program Book*).

"What the Blind Princess Did" (*They Love Him Too*, Missionary Education Movement, 10c).

SONGS: "The Father's Care" (No. 18, *Song and Play for Children*). "The Whisper Song" (No. 104, *A First Book in Hymns and Worship*).

I want to send a whisper song
Across the waters blue
And say to all the chidren there,
"Jesus loves you,
Jesus loves you."

If they should not quite understand
They will wonder if 'tis true
So I will keep on whispering still,
"Jesus loves you,
Jesus loves you."

And by and by they'll understand
The story sweet and true
Then they will tell it o'er and o'er,
"Jesus loves you
Jesus loves you."

(Third verse taken from *Programs of World Service for Primary Children*, National Council of Congregational Churches, 14 Beacon St., Boston.)

Third Sunday: SharingOur Country

OPENING SONG: (Use song suggested in either of the previous services or one verse of "America.")

FLAG SALUTES: Salute to the American flag.

Salute to the Christian flag.

I pledge allegiance to the Christian flag and to the Saviour for whose Kingdom it stands; one brotherhood uniting all mankind in service and love.

CONVERSATION: (Have children suggest ways of sharing our country, helping them to suggest great Americans who have helped to make our country a place where people like to come.)

SCRIPTURE: (See first or second Sunday.)

PRAYER: (Of thanksgiving for our country and that America might always be a good place in which to live, where boys and girls can grow up strong, happy and pure.)

SONGS: "Sharing our Country" (p. 35, *The Child's First Songs*, by Oglevee.)

America, my country dear,
We children love thee well.
May peace and joy and love to God
Within thy borders dwell.

When children come from other lands
In this new land to live
May we be kind and to them all
A friendly welcome give.

"Hurrah! for the Flag!" (p. 33, *The Child's First Songs*, by Oglevee). "Be Brave, I'm Keeping You Safe" (p. 34, *The Child's First Songs*, by Oglevee).

"Be brave! Be brave!
I'm keeping you safe,"
Our bright flag seems to say.
"Be kind! Be kind!
God loves evryone,"
Our church flag says today.

STORY: "The Magic Gift," by Nan Lee Frayser (Pilgrim Press). "Wh Tony Came to America," from *Home Mission Stories* (Missions Education Movement). "The Flag th Flies Highest of All," Clements (Judso Press).

Fourth Sunday: Our American Neighbors

SCRIPTURE: (See first and second Su days.)

SONGS: (Use any of the songs used previous Sundays during the mon which have to do with world friend and "Jesus Loves Me," p. 62, *Child's First Songs*, Oglevee. U first verse of the familiar song and t following second verse which has be prepared by Mrs. Oglevee):

Jesus loves the children dear,
Children far away or near.
They are safe when in His care
Every day and everywhere.

Yes, Jesus loves them,
Yes, Jesus loves them,
Yes, Jesus loves them,
The Bible tells me so.

STORY: "The Gift of Flying Eagl (p. 88, *The Second Year Mayflow Program Book*, or any story which h to deal with the home missionary inte ests of your church or denominatio Any good story of mountaineer li the negroes, the Indians, Mexicans Eskimos, will be appropriate.)

FELLOWSHIP SERVICE: (A recognition all birthdays which have occurred du ing the month. Your usual custom observing birthdays may be follow with the exception that it will be group recognition instead of indivi ual.)

Song: "A Birthday Wish," (p. 2 *The Child's First Songs*, may used in connection with the Fello ship service).

Books and Publishers referred to:

The Child's First Songs in Religious E ucation, Louise M. Oglevee (The Va Company, Rock Island, Ill.).

A First Book in Hymns and Worsh Edith Lovell Thomas (The Abingd Press).

Song and Play for Children, Dani son and Conant (The Pilgrim Pres

The Second Mayflower Program Boo Perkins and Danielson (The Pilgr Press).

JUNIOR DEPARTMENT PROGRAMS FOR DECEMBER

*By Nan F. Weeks**

Theme for February: God's World-Family

It was aptly said by Minnie G. Kennedy, "Missions is the spirit of Christ finding expression in service to others." Christianity expresses itself in missionary enterprise, and the junior motto, "Be ye doers of the word and not hearers only," challenges the leader to arouse in the hearts of the impressionable juniors an active interest in and love for the peoples of other lands and races.

The junior department service affords an excellent opportunity to acquaint the boys and girls with their world brothers and sisters, and to arouse in them a genuine desire to be friendly.

If your denomination is centering its study and its gifts around one specific missionary field, the programs may be adapted so as to deal with that particular interest.

A general form for the services is here presented with the thought that stories, talks, pictures, songs and other features be substituted by the leader to meet the special missionary interests of her own group.

PRE-SESSION PERIOD: (Fifteen minutes for memory work, projects and the like)

CALL TO WORSHIP: (Quiet instrumental music)

RESPONSE: (See suggestion below)

PRAISE HYMN

PRAYER

FELLOWSHIP FEATURES: a. Recognition of birthdays, new members, visitors, honor classes, church attendance and the like.

b. Announcements.

c. Recognition of world relationships (special missionary feature).

HYMN

OFFERING SERVICE

SPECIAL FEATURE

DEVOTIONAL PERIOD

CALL TO STUDY

LESSON PERIOD

CLOSING SERVICE

First Sunday: God's World-Fam

SUGGESTED DECORATIONS: *Flags* many nations.

Poster: On a large sheet of neutr tinted construction paper, pa pictures of boys and girls of m lands and races, arranging th around the edge of the pos In the center print the words, "O Father Who Art In Heaven." Fr the word *Our* draw lines radiat toward each of the pictures, thus s gesting the thought that God is Father of boys and girls of all ra and colors.

*Miss Nan F. Week is Children's Editor of the American Baptist Publication Society, Philadelphia, Pa.

ture: "The Hope of the World," by Harold Copping.
ristian Flag.
ESTED RESPONSE FOR OPENING RVICE FOR THE MONTH:

.: Blessed is the nation whose God is Jehovah, The people whom he hath chosen for his own inheritance (Psalm 33:12)
.: Yea, happy is the people whose God is Jehovah. (Psalm 144:15b)
Righteousness exalteth a nation, But sin is a reproach to any people (Proverbs 14:34)

ROPRIATE HYMNS:
'his Is My Father's World"
'e've a Story to Tell to the Nations"
God of the Earth, the Sky, the Sea"
'here's Not a Bird With Lonely Nest"
Grander Than Ocean's Story"
GESTED SCRIPTURE: Psalm 95:1-7
GESTED MISSIONARY FEATURES:
lute to Christian Flag: "I pledge allegiance to the Christian flag, and to the Saviour for whose kingdom it stands, one brotherhood uniting all mankind in service and in love."
ory: (Suggested stories from *Junior Mission Stories*, by Applegarth)
"The People Far Over the Ocean," p. 142
"Who Warms Your House in Winter?" p. 220
"Wanted! New Eyes," p. 229
"The Forget-me-not Family," p. 205

econd Sunday: Helping Our Community to Know God

GESTED DECORATIONS: Picture of braham Lincoln.
merican flags, or red, white and blue bunting.
ROPRIATE HYMNS: "America the eautiful," (O Canada!)
Stand Up, Stand Up For Jesus"
Father, Hear the Prayer We Offer"
Thy Kingdom Come, O Lord"
GESTED SCRIPTURE: Psalm 1
GESTED SPECIAL FEATURES:
tory or talk about Lincoln and of the ways in which he helped his fellow-countrymen. (Story material may be found in *Good Stories for Great Holidays*, by Olcott, pp. 27-38.) The following incident is adapted from the above mentioned book:

One day during Lincoln's busy life a certain man was so eager to have a talk with him that the President agreed to see him at 5:00 o'clock in the morning. The gentleman arrived a quarter before 5:00 and was shown into a room to wait. Soon he heard the President's voice in low and earnest conversation.

"Whom can the President be talking with at so early an hour as this?" the gentleman said to the servant nearby.

"It is President Lincoln's custom, sir," said the usher, "to spend the hour from four to five every morning reading his Bible and praying."

Third Sunday: Helping Our Country to Know God

SUGGESTED DECORATIONS: Picture of George Washington (preferably "Washington At Valley Forge," by Breuckner, Perry 1416-F)
SUGGESTED HYMNS: "America the Beautiful"
"Lord While For All Mankind We Pray"
"God Bless Our Native Land"
"My Country, 'Tis of Thee"
"God Save America"
SUGGESTED SCRIPTURE: Psalm 100
SUGGESTED SPECIAL FEATURE:
Story of missionary work in our own land. For story material see "Next Door Neighbors," by Margaret Applegarth; "Some Boys and Girls in America," by Margaret Applegarth. For stories about Washington see *Good Stories for Great Holidays*, by Olcott, pp. 59-68.
Patriotic Address (By a junior boy prepared in advance.)

"Our country does not ask us to *die* for her welfare; she asks us to *live* for her, and so to live and so to act that her government may be pure, her officers honest, and every corner of her territory shall be a place fit to grow the best men and women who shall rule over her."—*M. Mac Dowell.*

Fourth Sunday: Helping the World to Know God

SUGGESTED DECORATIONS: *Flags* of all nations, with Christian flag in place of greatest prominence.
Picture: "Head of Christ" (adult) Hofmann.
Posters: Showing mission work in many lands.
SUGGESTED HYMNS: "We've a Story To Tell To the Nations"
"Jesus Shall Reign"
"Christ For the World We Sing"
"Fling Out the Banner"
"The Whole Wide World for Jesus"
SUGGESTED SCRIPTURE: Psalm 115:1-8
SUGGESTED STORY:

It must have been the quiet music of the organ that made Alice do such a thing as to go to sleep in church; and the first thing she knew—or thought she knew—she was standing at the gate of heaven, saying to an angel, "May I go in, please?"

"Let me see," said the angel thoughtfully. "You're Alice in Blunderland aren't you? I'll look and see whether or not we have your name in the Book of Golden Deeds. Of course you may come in if you are worthy, but the very best places are for those who have done the most to help."

"Well!" gasped Alice, "What could *I* have done? I'm only twelve years old."

"You might at least have played tag," said the angel.

"Oh, I have," Alice answered. "I've played it often."

"It's not written in the book," the angel said. "You've not played the kind of tag I mean. You've been living in Blunderland."

"Well, please tell me what kind you mean," Alice begged. "I'd love to learn to play it."

"It's easy to *learn*, but hard to *do*," said the angel. "You play it just as you play any other game of tag. When you are *touched*, then you are *it*, and you have to touch some one else as soon as you can. Just yesterday you were *touched* by reading about the child widows in India, but today when the plate was passed for the missionary offering, you kept that dime hidden in your purse, instead of trying to touch some little Hindu girl by giving it.

"Last Sunday," the angel went on, "you were *touched* by hearing how discouraged your Sunday-school teacher was over the way her class misbehaved; but instead of *touching* her with your helpfulness and attention, you went right on whispering and laughing. You surely are 'Alice in Blunderland.'"

"I feel terribly ashamed," Alice admitted. "I'm going to try to learn to play the kind of tag you mean. I noticed that there are no flowers in our church today, but we have lots of them in our garden. I was *touched* by the bareness of the platform, so now I'm *it*, and I'm going to hurry and get some flowers each Sunday morning to make God's house more beautiful. Do you think I'm learning to play tag? Will I soon be out of Blunderland?"

"You will indeed," the angel said, "and so long as you keep playing tag, whenever and wherever you have a chance, you'll keep out of clumsy Blunderland."—*Adapted from Next-Door Neighbors by Margaret Applegarth.*

FEBRUARY PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

*By Edward R. Bartlett**

The programs suggested for this nth are designed to create a broader mpathy with youth the world over. e worship period is not to be devoted instruction. The purpose is rather crystallize the ideal of Christian otherhood, and to awaken a passion its realization. Therefore large use made of poetry, the language of emo-n, and of concepts which carry an otional appeal.

The familiar idea of "Missions" ap-ars in these services as a process of ring ideals and experiences, rather n simply as gestures of sympathy. eir use in worship, therefore, would more meaningful if the departments olved had specific projects expressing od will and fellowship, already under y. After all, worship, as any other igious experience, should be intimately ated to life.

The pupils themselves should be re-nsible for the development of the rship services after they have gained insight into their purpose. They uld counsel frequently on the progress of the services, discover defects and ways of improvement, so that the services may be of largest value.

Theme for the Month: Missions and World Brotherhood

SPECIAL THEME FOR INTERMEDIATES: CHRIST FOR THE WORLD
First Sunday: *Christ for the Youth of the World.*
Second Sunday: *Christ for the Homes of the World.*
Third Sunday: *Christ for the Industries of the World.*
Fourth Sunday: *Christ for the Schools of the World.*

SPECIAL THEME FOR SENIORS: THAT THEY MAY ALL BE ONE.
First Sunday: *Our Common Need.*
Second Sunday: *Our Common Humanity.*
Third Sunday: *Our Common Goal.*
Fourth Sunday: *Our Common Master.*

SPECIAL THEME FOR YOUNG PEOPLE: FELLOWSHIP WITH THE YOUTH OF THE WORLD.
First Sunday: *World Fellowship through Prayer.*
Second Sunday: *World Fellowship through Faith.*
Third Sunday: *World Fellowship through Service.*
Fourth Sunday: *World Fellowship through Ideals.*

INTERMEDIATE DEPARTMENT

Aim: To make concrete in the pupils' experience the familiar channels of daily living through which the Christian message must be expressed, and to arouse a spirit of fellowship with boys and girls the world over, in these experiences.

Theme: "Christ for the World"

First Sunday

THEME: "CHRIST FOR THE YOUTH OF THE WORLD"

(For parts of the service marked (*) the assembly will stand.)

PRELUDE: "The Whole Wide World for Jesus" (Played expressively without marked rhythm.)

*CALL TO WORSHIP:
Leader: Once walked on Galilee's shores, a youth, strong Son of God,

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destined to be the Saviour of the world.

Assembly: At his call, young men gladly turned from their tasks, the fishing boat, the market place, the seat of customs; they heard "Follow me," and willingly left all and followed him.

Leader: These sent he forth, saying: "Go ye into all the world." Inspired by his life, on fire with his spirit, they counted their own lives worthless save as devoted to his cause.

All: May we this day resolve to carry on the task begun so long ago, taken up by brave souls in every generation, until the boys and girls of every land feel the heroic presence of our Christ, our Friend.

*HYMN: "We've a Story to Tell to the Nations" (1st stanza, only)

Leader: Wherefore glorify ye Jehovah in the East, even the name of Jehovah, the God of Israel, in the isles of the sea. From the uttermost parts of the earth have we heard songs: Glory to the righteous.

Hymn: (Same, 2nd stanza only.)

Leader: Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe whatsoever things I have commanded you: and lo, I am with you always, even unto the end of the world.

Hymn: (Same, 3rd stanza only.)

Leader: For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

Hymn: (Same, 4th stanza.)

PRAYER: (Emphasizing (1) recognized need for a fellowship of youth throughout the world; (2) a spirit of sharing rather than one of superiority; (3) readiness to serve the cause of Christ at home or abroad.)

PRAYER RESPONSE:

All: (Sing, tune, Serenity)

"Teach us, O Lord, true brotherhood
In daily thought and deed,
That we may tread with humble heart
The path where thou dost lead."

STORY: "Brother of All the World—Sadhu Sundar Singh." (See below)

*HYMN: "In Christ there is no East nor West."

*DEDICATION:

O Jesus, Prince of Life and truth,
Beneath thy banner bright,
We dedicate our strength and youth
To battle for the right;
We give our lives with glad intent
To serve the world and thee,
To die, to suffer and be spent
To set our brothers free."
—*Anon. (Hymnal for American Youth.*

The Story*

When Sundar Singh, fifteen year old son of Sikh (religious sect in northern India) ancestry, became a follower of Jesus, his father in vain commanded and pleaded that he give up this faith. "Thou art Sundar Singh,—the lion! Thou canst not be a Christian dog!" But the boy only shook his head. "I must follow Him," he said.

Thus he became an outcast, disowned by his rich father, and family. In India, if a man would show his religious zeal, he becomes a Sadhu, or holy man, and devotes his life to poverty and self denial. So Sundar Singh, just after his sixteenth birthday, with nothing in his possession but his yellow robes and a Testament started out as a Christian Sadhu, "filled with a passion to serve his new found Lord and to bring peace to the thousands who had not found it."

His path was not an easy one. Often he was driven out of villages with blows and forced to sleep in some cave or even in the open jungle. In a Tibet village he was thrown into a deep well to die, but an unknown friend opened the well and let down a rope by which he was drawn out. Sundar Singh returned to the village, to the amazement of the chief, in whose girdle the key to the well was always kept, and thereafter he was treated with marked respect.

"In a hall in London in the spring of 1920 a crowded audience of men and women listened eagerly to the preaching of a man in Eastern dress. Six feet tall, barefooted, and dressed in a long saffron robe, with scarf of brilliant orange, he was a striking figure, with his pale olive skin and dark hair, eyes and beard. Holding in his hands only a Testament, he spoke with a passion of earnestness that compelled attention.

"It was a strange sight to see an Asiatic preaching the gospel to men and women of England and in their own great city! But as he spoke and they listened, there was no consciousness of race. To them he was just one of the truest realizations of the Christian ideal they had ever known. As for him, he who once by pride of family, of race and of religion, would have despised most other men, was now brother to all the world."

Second Sunday

THEME: "CHRIST FOR THE HOMES OF THE WORLD"

CALL TO WORSHIP: Psalms 122; 118:1-4.

SCRIPTURE: I John 3:1-3; 13-16; Mark 12:28-34.

HYMNS:

"For the Beauty of the Earth"
"Hail the Glorious Golden City"
"Send Down Thy Truth, O God"
"Master No Offering, Costly and Sweet"

Readings and Comments:

From information secured from your Foreign Missionary Society publications, present a five minute talk on "Homes in Pagan Lands" followed by another speaker on "What makes a Home Christian?"

Home as we now conceive it, was the creation of the Puritans.... The sense of spiritual fellowship gave a new tenderness and refinement to the common family affections.—*Green.*

"O brother man, fold to thy heart thy brother;
Where pity dwells, the God of peace is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

"Follow with reverent steps the great example,
Of him whose holy work was 'doing good,'
So shall the wide earth seem our Father's temple
Each loving heart a psalm of gratitude."
—*Whittier.*

Third Sunday

THEME: "CHRIST FOR THE INDUSTRIES OF THE WORLD"

CALL TO WORSHIP:

Leader: For strength to do each day's task,

Assembly: We thank thee, O Lord.

Leader: For vast fields of labor, challenging the skill and ingenuity of men everywhere.

Assembly: We thank thee, O Lord.

Leader: For Christian men and women, directors of industries, who refuse to make workers become machines, and who make the abundant life possible for all,

Assembly: We thank thee, O Lord.

HYMNS:

"Heaven is Here, Where Hymns of Gladness"
"Work for the Night is Coming"
"Rise Up, O Men of God"
"O Master Workman of the Race"

SCRIPTURE: Acts 19:23-34.

COMMENT:

"This is the gospel of labor, ring it, ye bells of the kirk—
The Lord of Love came down from above to live with the men who work;
This is the rose that he planted, here in the thorn-cursed soil,
Heaven is blessed with perfect rest, but the blessing of earth is toil."
—*Henry Van Dyke.*

O man, bowed down with labor!
O woman, young, yet old!
O heart oppressed in the toiler's breast
And crushed by the power of gold!
Keep on with your weary battle
Against triumphant might;
No question is ever settled
Until it is settled right.
—*Wilcox.*

Fourth Sunday

THEME: "CHRIST FOR THE SCHOOLS OF THE WORLD"

CALL TO WORSHIP: Proverbs 8:1-6; 10-11.

SCRIPTURE: The Parable of the Four Kinds of Pupils (H. H. Horne) Matthew 13:3-8; 18-23.

HYMNS:

"Behold a Sower! From Afar," (see below. Tune: All Saints)
"Almighty Lord, With One Accord" (stanzas 1, 2, 4.)
"Christ for the World We Sing"
"O Thou Whose Feet Have Climbed"

COMMENT:

Behold a Sower! from afar
He goeth forth with might;
The rolling years his furrows are,
His seed the growing light;
For all the just his word is sown,
It springeth up alway;
The tender blade is hope's young dawn,
The harvest, love's new day.

O Lord of life, to thee we lift
Our hearts in praise for thee,
Thy prophets, who have shown thy gift
Of grace, that ever grows;
Of truth that spreads from shore to shore,
Of wisdom's widening ray,
Of light that shineth more and more
Unto thy perfect day.
—*Hymns for the Living Age.*

Tell the story of George Stott, the lame schoolmaster who opened the Chinese city of Wenchow in 1868, by his teaching. (See *Hero Tales from Mission Lands*, Nairne-Shepherd.) Other incidents relating to schools carried on in non-Christian lands may be secured from current missionary magazines.

"Recently a young Chinese taking his advanced degree at Columbia University came to make his first public confession of Christ. He was going back to be a superintendent of schools in a large city in China. He said: 'I want Christ. I want Christ because I want spiritual power to serve my people in this generation.'"

"The chief magistrate of a Chinese city was asked at a banquet: 'What message would you like to speak through me to my people in America?' His quick reply was: 'Tell them we need your help in our schools and hospitals. I am a Confucianist, but we need your religion.'"
—*The New Soul in China.*

SENIOR DEPARTMENT

Aim: To increase the sense of unity with youth throughout the world as they face common experiences and seek to bring in the Kingdom of God on earth.

Theme: "That They May All Be One"

First Sunday

THEME: "OUR COMMON NEED"

(For those parts of the service marked (*) the assembly will stand.)

PRELUDE: "I Need Thee Every Hour" or "Dear Lord and Father of Mankind" (Instrumental, softly.)

*CALL TO WORSHIP:

Leader: Who shall ascend into the hill of Jehovah?

*Reprinted from Hero Tales from Mission Lands by Nairne and Shepherd. Copyright 1925, George H. Doran Co., Publisher.

ssembly: And who shall stand in his holy place?
ader: He that hath clean hands and a pure heart;
ssembly: Who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully.
ader: He shall receive a blessing from Jehovah,
And righteousness from the God of his Salvation.

MN: "O Zion, Haste." (Stanza 1, ly.)

der: "What burdens gall the shoulders of man-
The gaunt specter of Famine is never far from
treets of the villages of non-Christian lands.
ance and illiteracy erect well nigh impassable
rs to progress. Racial prejudice and discrimi-
n light fires of hatred in human hearts. But
uth to discover God in Jesus Christ is to find a
from darkness into light, from slavery into
om."—*Eric North.*

Hymn: (Same, stanzas 2 and 4.)

YER:

ord God of Hosts, whose purpose, never swerving
ads toward the day of Jesus Christ, thy Son;
ant us to march among thy faithful legions,
med with thy courage, until the earth is won.

Prince of Peace, thou bringer of good tidings,
ch us to speak thy word of hope and cheer,—
st for the soul, and strength for all man's striving,
ght for the path of life, and God brought near."
—*Hymns for the Living Age.*

IPTURE: What youth everywhere eeds. Matthew 6:25-27; 31-33.

MMENT:

outh the world over is bound by a common need.
re is nothing that would make life richer for us would also benefit young men and women in a, Japan or the islands of the sea. And by the e token, we are challenged to share with our fel-, possessions, good will, yes, Christ himself, to end that a new world of rightousness may be red in.

MN: "Christ for the World We Sing."

Second Sunday

EME: "Our Common Humanity"

IPTURE:

Leader: Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one, even as thou, Father, art in me and I in thee, that they may also be in us. (John 17:20-21)
Assembly: He made of one every nation of men to dwell on the face of the earth . . . that they should seek God if haply they might feel after him and find him. (Acts 17:26-27)
Leader: For there is no distinction between Jew and Greek, for the same Lord is Lord of all, and is rich unto all that call upon him. (Romans 10:12)
Assembly: And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away. And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men; and he shall dwell with them and they shall be his peoples. (Rev. 21:1-3)

MNS: "These Things Shall Be"
"Fling Out the Banner"
"Where Cross the Crowded Ways"
"In Christ there is no East Nor West"

MMENT:

No one has committed himself to the se of a common humanity more olcheartedly than Dr. Albert Schweit-, who, with highest university degrees Music, Theology, and Medicine has ned his back upon honors and rewards become a medical missionary in Central rica. Hear him as he says:

"he operation is finished and in the hardly lighted mitory I watch for the sick man's awakening. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again: 'I have no more pain! I have no more pain!' His hand feels for mine and will not let it go. Then I begin to tell him and the others who are in the room, that it was the Lord Jesus who has told the doctor and his wife to come to Ogawe, and that white people in Europe give them money to live here and cure sick Negroes. The African sun is shining through the coffee houses into the dark shed, but we, black and white, sit side by side and feel we know by experience the meaning of the words 'And ye all are brethren.'"
—*Christianity and the Religions of the World.*

Third Sunday

Theme: "Our Common Goal"
Scripture: Micah 4:1-5; Rev. 21:1-3.
Hymns: "Watchman, Tell Us of the Night" (Very effective if dramatized by two young men who sing the parts of Traveler and Watchman, respectively.)
"At Length there Dawns the Glorious Day"
"Ring Out the Old, Ring in the New"
"Thy Kingdom Come, O Lord"

Comment:

"The crest and crowning of all good,
Life's final star, is Brotherhood.
For it will bring again to earth
Her long lost Poesy and Mirth.
Will send new light on every face,
A kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood—make way for Man."*
—*Edwin Markham.*

"In days long gone God spake unto our sires:
'Courage! Launch out! A new world build for me!'
Then to the deep they set their ships, and sailed
And came to land, and prayed that here might be
A realm from pride and despotism free,
A place of peace, the home of liberty.

Lo, in these days, to all good men and true
God speaks again: 'Launch out upon the deep
And win for me a world of righteousness!'
Can we, free men, at such an hour still sleep?
O God of Freedom, stir us in our night
That we set forth, for justice, truth and right!"†
—*Thomas Curtis Clark.*

Fourth Sunday

Theme: "Our Common Master"
Scripture: Philippians 3:7-14.
Hymns: "Hark, the Voice of Jesus Calling"
"Christ for the World we Sing"
"Fling Out the Banner"
"Jesus Shall Reign Where'er the Sun"

Comment:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest . . . For my yoke is easy and my burden is light."—Matt. 11:28-30.

"Humanity is one; no weakest brother
Can fail or falter, sin or suffer woe,
But that the suffering reacheth every other,
And all the world with him doth fainter grow.
Humanity is one; thou that o'ercomest,
O thou be strong for those who are but weak;
So shall a thousand triumph where thou winnest,
And many find what few know how to seek."

"O blessed Son of God, in love and faith we plead,
That thou wouldst bind our hearts in Brotherhood of need.
Our Elder Brother thou, whose heritage we share,
Our kindred lives we offer thee in Brotherhood of prayer.
Thou didst the will of him who sent thee from above;
Thou sendest us as he sent thee, in Brotherhood of love.
Thou Man of Galilee, O wilt thou live again
Abide within, control, inspire our Brotherhood of Men."
—*American Church and Church School Journal.*

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*From *Collected Poems* by Edwin Markham to be published in 1928. Used by permission.
†From The New Patriotism, Bobbs-Merrill Co., Used by permission.

YOUNG PEOPLE'S DEPARTMENT

Aim: To increase the consciousness of fellowship with youth throughout the world, and to crystallize interest in the means by which this fellowship is expressed.

Theme: "Fellowship with the Youth of the World"

First Sunday

Theme: "World Fellowship Through Prayer"
Prelude: "Saviour, Hear Us We Pray" (Preferably violin solo)
Call to Worship: (This might be used each morning of the month.)
Leader: For the privilege of talking over all the interests of life with thee, in prayer,
Assembly: We give thee thanks, O God.
Leader: For the confidence that thou dost hear and understand our prayers,
Assembly: We give thee thanks, O God.
Leader: For opportunities for service, wherein good will and kindly deeds become acts of worship in thy sight,
Assembly: We give thee thanks, O God.
Leader: For the bond of prayer, uniting youth everywhere to one another, and to thee,
Assembly: We give thee thanks, O God.
Leader: Let us join the followers of Jesus in every land in the prayer of the Master of all.
All: "The Lord's Prayer"
Hymn: "In Christ There is No East Nor West"
"Lord God of Hosts, Whose Mighty Hand"
Scripture: I Cor. 12:12-21, 26, 27.
Meditation:

"Prayer at its best always refuses the impossible task of separating the 'I' from the 'We,' and in its supplication gathers up the common needs of all mankind to carry them in earnest sympathy to God. It thanks God for communal blessings in which all share; it repents for communal sins in which every one of us who has thought selfishly or acted grossly has had some part; and it strives in earnest entreaty for social justice, international peace, the brotherhood of man, the triumph of Christ—every cause on which the welfare of us all depends. As the Talmud puts it: 'A prayer that makes not mention of the Kingdom is no prayer at all.'"
—*Harry Emerson Fosdick.*

Response:

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."
—*Tennyson.*

Solo: "Teach Me To Pray"—Jewett
Brief Talk:

"Prayer is the soul's sincere desire, unuttered or expressed." What would happen to the cause of world brotherhood if we desired earnestly (1) to understand the point of view of youth of other races; (2) to share their hopes and aspirations; (3) to share with them our Christ.

Prayer: (Based on theme, by member of the group notified in advance.)
Hymn: "Thou Whose Almighty Word"

Second Sunday

THEME: "WORLD FELLOWSHIP THROUGH FAITH"
HYMNS: "Hail to the Brightness of Zion's Glad Morning"
"At Length There Dawns the Glorious Day"
"O Blessed Son of God"
"A Noble Life, a Simple Faith"
SCRIPTURE: Psalm 125.
COMMENT:

The foundation of the new world of Christian brotherhood will be that of mutual confidence. Faith is not a theological symbol but a vital, living reality. Because we believe in Jesus' way of living we are confident a better world will arise. Because we believe in our fellow men, we undertake the great adventure of bringing in this new world together. Suspicion, hatred and distrust have bred wars, plagues and the blind rule of force. Faith in God and in humanity will usher in the era of "Peace on earth among men of good will."

Third Sunday

THEME: "WORLD FELLOWSHIP THROUGH SERVICE"
SCRIPTURE AND HYMN:
Leader: For I was an hungered and ye gave me meat. I was thirsty and ye gave me drink. I was a stranger and ye took me in; naked and ye clothed me. I was sick, and ye visited me. I was in prison and ye came unto me. Verily, I say unto you, inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me.
Hymn: "Lord Speak to Me that I May Speak" (Stanza 1, only)
Leader: I therefore run, not as uncertainly; so fight I, not as beating the air; but I buffet my body and bring it into bondage, lest by any means, after I have been a herald to others, I myself should be rejected.
Hymn: (Same, Stanza 2, only)
Leader: And Jesus taught them saying: Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Blessed are the meek, for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness, for they shall be filled.
Hymn: (Same, Stanza 3, only)
Leader: I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.
Hymn: (Same, Stanza 4)
OTHER HYMNS:
"Where Cross the Crowded Ways of Life" (Sing stanzas 1, 2; read 3, 4; sing 5, 6.)
"Love Thyself Last"
"When Thy Heart with Joy O'erflowing"
COMMENT:

"They who tread the path of labor follow where my feet have trod.
They who work without complaining do the holy will of God.
Every task, however simple, sets the soul that does it, free;
Every deed of love and mercy done to man, is done to me." —*Henry Van Dyke.*

"The Holy Supper is kept indeed
In whatso we share with another's need.
Not what we give, but what we share, for the
Gift without the giver, is bare.
Who gives himself with his alms, feeds three,
Himself, his hungry neighbor, and me."
—*Lowell.*

Fourth Sunday

THEME: "WORLD FELLOWSHIP THROUGH IDEALS"
SCRIPTURE: Isaiah 2:2-4; Luke 4:18, 19; John 17:20-21.
HYMNS: "Heralds of Christ, Who Bear the King's Commands"
"The Whole Wide World for Jesus"
"Thy Kingdom Come, O Lord."
COMMENT:

"Thank God for visions of the brighter day
That dawns at last beyond this rough, red way!
New life is there for those who dare,—
A life that all these sufferings shall repay;—

"A life set free from all the grosser things,
That warp our souls and bound the Spirit's wings,
An entrance fair to larger air,
And certitude of nobler prosperings.

"Only have vision, and bold enterprise,
No task too great for man of unscaled eyes;
The Future stands with outstretched hands;
Press on and claim its high supremacies."[1]
—*John Oxenham.*

"You can have prejudice, or you can have Christianity, but you can't have both."

"The World is in the Valley of Decision;
It is standing at the parting of the ways;
Will it climb the steps of God to realm elysian,
Or fall on horror of still darker days?"[1]
—*John Oxenham.*

[1]Used by permission George H. Doran.

ADULT DEPARTMENT PROGRAMS FOR FEBRUARY

*By Robert Davids**

Theme for February: "The World's Need of Christ"

Several difficulties at once present themselves when we undertake to provide a program of worship for adults.

For one thing adults in the Sunday school usually have a longer lesson period than other age groups and meager time for worship. Adults are also organized very often on a class basis without a departmental assembly. Membership promotion, committee reports and such matters tend to pre-empt the time. Naturally, they do not harmonize with the devotional note desired in a worship period.

Adult Worship Essentials

1. Those responsible for the adult worship period should insist upon sufficient time and should guard against the intrusion of non-devotional items either within or immediately following the worship program. All miscellaneous items should be cared for at the beginning of the session. Then the doors should be closed against late comers and interruptions. Just as Brother Lawrence did personally so should the adults as a group seek seriously to "practice the presence of God." The program should proceed smoothly to the prayer climax. If successfully done the group should be emotionally prepared by that time for the lesson truth.

2. Concentrate, also, by having a worship theme. This should not be offensively prominent but should make unity and, particularly, continuity possible. The worship materials should be related naturally to the theme and to each other. Make the prayers, definite, mentioning places and people by name, visualizing them as clearly as possible.

*Mr. Robert Davids is Acting Director Adult Education, International Council of Religious Education.

3. Secure as general a participation as possible. The program should afford opportunities for the group to worship together not merely by listening but by taking part. This may be secured through hymns, responsive reading, well known singing responses, devotional silences and the like.

4. Use the best materials. Secure sufficient copies of a first-class hymn and worship book. Adults can acquire new habits and this is one of them. Take some time for a while in interpreting hymns and hymn settings. As understanding comes, appreciation will follow.

5. Become familiar with the use and effect of worship materials. Human emotions—which are what we deal with largely in worship—respond as infallibly to skill as any other instrument. The theatrical impresario can produce almost any emotion he desires by his control of lights, music, scenic effects, pathos, comedy, tragedy, suspense and climax. The devotional feelings can be produced and guided just as surely, if we know how. Hence, consider carefully the effect of color schemes, pictures, instrumental and vocal music, antiphonal singing and especially the "rise" of the program to the devotional climax. Adults, as well as those younger, react powerfully to all of these.

The Order of Service

The order of the worship service need not follow a slavish routine, although, generally, familiarity with the order is desirable. At the beginning attention must be focused. This may be done through instrumental music and by a brief invocation or call to worship. At the end there should be a sense of altitude, of having been lifted up to the heights. This should be prayer in some form—by someone especially gifted, or in unison, or by a familiar prayer-hymn sung without books. The steps between may be varied but they should consist of scripture, appropriate poetry or other quotations, stories, picture presentations, hymns, vocal selections and so forth. The order may be that in which the materials are listed below or if thought best changed as long as the above features are safeguarded.

First Sunday: My World Responsibility

INSTRUMENTAL PRELUDE: "Soldier's Chorus," Gounod, piano arrangement, Handel's "Largo," or Rachmaninoff's "Prelude."
HYMNS: "Lead on, O King Eternal"; "Must Jesus Bear the Cross Alone"; "Saviour, Thy Dying Love"; "Work for the Night is Coming."
SCRIPTURE: John 21:15-17.
QUOTATION: "God plans to give world dominion to his Son through His sons." —*W. E. Doughty.*
PRAYER, followed by one verse of prayer hymn, "A Charge to Keep I Have."

Second Sunday: My Consecration

INSTRUMENTAL PRELUDE: "Meditation," by Massenet, violin solo. Use victrola if necessary.

HYMNS:
"Lord Speak to Me"
"Take My Life and Let It Be"
"When I Survey the Wondrous Cross"
"Jesus Calls Us" (sing antiphonally by slightly changing words, one group sings introductory words of the stanza and a single voice some distance away sings the Master's Call).
SCRIPTURE: Isaiah 6:1-8.
QUOTATION: "If I give less than I ought to anything I will be less than I ought to everything." Author unknown.
STORY of some consecrated life personally known or that of Moody, Livingstone Paton, Grenfell or others.

PRAYER, in unison:

nank Thee, Lord, for strength of arm
win my bread,
d that, beyond my need, is meat
r friend unfed:
nank Thee much for bread to live,
nank Thee more for bread to give.

hank Thee, Lord, for snug-thatched roof
cold and storm,
d that, beyond my need, is room
r friend forlorn:
hank Thee much for place to rest,
t more for shelter for my guest.

hank Thee, Lord, for lavish love
me bestowed
ough to share with loveless folk
ease their load:
y love to us we ill could spare
t dearer is Thy love I share.

—From *Hymns for the Living Age.*

ird Sunday: The Need Afar

RUMENTAL PRELUDE: "On the Road Mandalay," trombone or cello arrangement; or "Souvenir," by Drdla, violin solo.

HYMNS:
"From Greenland's Icy Mountains"
"We've a Story to Tell to the Nations"
"Jesus Shall Reign Where'er the Sun"
"O Zion Haste, Thy Mission High Fulfilling."

SCRIPTURE: Acts 13:2-4, 47.

PICTURE TALK. Obtain pictures of Christ by different artists. Point out how Raphael paints him as an Italian, Doré as a Frenchman, Velasquez as a Spaniard, Rubens as a Fleming, Durer as a German, Munkacsy as a Pole, Holman Hunt as an Englishman and Thorwaldson sculptures him as a Scandinavian. How significant that every race should claim him and find kinship in him!

PRAYER: Select some particular field and missionary as the subject of the prayer.

Fourth Sunday: The Need Nearby

INSTRUMENTAL PRELUDE: "The Lost Chord," trombone or cello arrangement; or "Nocturne," Opus 2, by Chopin, piano arrangement.

HYMNS:
"Where Cross the Crowded Ways of Life"
"O, Beautiful for Spacious Skies"
"God of Our Fathers"
"Battle Hymn of the Republic."

SCRIPTURE STORY: Luke 10:25-37.

STORY selected from one of Dr. Steiner's or Mary Antin's books or have some one connected with mission or settlement work tell some striking incident out of personal experiences.

PRAYER: Name specific national and local problems which can find solution only in the Christian religion.

PRAYER HYMN: "Rescue the Perishing."

EBRUARY PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By L. F. Sensabaugh**

Foreword

is not an easy matter for the leader orship in the Sunday school where ne members are combined into one ce to select the materials and pre- a vital program of worship. Never- ss this is one of the most vital ele- s in the entire Sunday-morning on. In printing the materials for program it is not the purpose of the rs to prepare a "cut and dried" ram for each particular situation, to give guidance and suggestion as ssions and suitable materials which be used in building the worship ram. The real value of this material depend upon the care with which leader studies these suggestions builds them into his own program orship.

our principles should be observed: t, that the material selected for use ach service should observe the prin- of unity. *Second*, that the several rams should be so arranged as to ide variety. Successive programs ld not be conducted in exactly the e order. *Third*, the materials—Scrip- , hymns, stories—should be of such ture as reasonably to be understood majority of the group. And *fourth*, entire program should be conducted dignified and worshipful manner. effort should be made to secure the icipation of the largest possible ber of persons.

keleton outlines of each of the four days are presented, followed by a gestion as to suitable Scripture ages, hymns, and so forth.

February 5

ne: The Christian As A Citizen
T MUSIC
OUNCEMENTS
NT PRAYER
DER: "He serves his country best ho lives a pure life and doeth right- us deeds, and walks straight paths, wever others stray; and leaves his ns as uttermost bequest a stainless cord which all men may read."
ken from *A Book of Worship* by Barclay.)
N: (See list for selection)

SCRIPTURE READING: (See list for selection)

TALK: (Not more than five minutes by some one previously selected on some definite way of being a Christian citizen)

HYMN

PRAYER

February 12

Theme: The Christian in Public Office

ANNOUNCEMENTS

DOXOLOGY

HYMN: (See selection below)

SCRIPTURE: (Read by leader) I Samuel 19:18-21

TALK: (On the influence of a great leader, or some incident from the life of Abraham Lincoln, illustrating the rugged qualities of his great life, or the story of the Great Stone Face)

PRAYER: The following prayer by Henry Ward Beecher may be used:

We pray for our country. Let us not be left unrich in manhood. Destroy our ships; destroy our dwellings; but grant that poverty may not come upon manhood in this nation. Raise up nobler men; men that shall scorn bribes; men that shall not run greedily to ambition; that shall not be devoured by selfishness; men that shall fear God and love man; men that shall love this nation with a pure and disinterested love. And so we beseech of thee that our peace may stand firm upon integrity and that righteousness may everywhere prevail.

CLOSING HYMN: "God of Our Fathers Known of Old"

February 19

Theme: Making Our Country Christian

ANNOUNCEMENTS

CALL TO WORSHIP: "Awake to my voice and I will be your God and you shall be my people, and walk in all the way that I command you that it may be well with you."

HYMN

LEADER: What is the Christian's duty as a citizen?

RESPONSE: (By a class which has been provided with a copy of the following:)

To know his nation's history, laws and rulers
To obey the laws and get them obeyed.
To help improve the laws if he can.
To elect good officers and support them.
To rebuke and oppose bad officers.
To influence other citizens to do likewise.
To train youth for a noble citizenship.
To hate every vice.
To overthrow intemperance and to do all in his power to destroy oppression of the poor and unfortunate.

HYMN: "America"

PRAYER:

Our Father, we thank thee for the great land in which we live. We bless thee for all the good institutions which are established here. We thank thee for whatsoever of justice is made into law of the State, for all of piety, of loving-kindness, and tender mercy which are taught in our churches and practiced by noble women and earnest men. We bless thee for the great men whom thou gavest us at every period of our nation's history; we thank thee for such as were wise in council, those also who were valiant in fight, and by whose right arm our redemption was wrought out. We bless thee for the schools which let light in on many a dark and barren place. We thank thee for noble and generous men and women in our own day, who speak as they are moved by the Holy Spirit and turn many unto righteousness, but we mourn over the wickedness which is still so common in our land. May there be in us such a reverence for thy being that every day we shall serve thee with blameless fidelity, and grow constantly in grace. So may thy kingdom come, and thy will be done on earth as it is in heaven. Amen.

—*Theodore Parker.*

February 26

Theme: Christian America an Example to the World

HYMN: "America the Beautiful"

PRAYER: (A prayer of thanksgiving that the foundations of our American government were laid by Christian men.)

SCRIPTURE READING: (See selections below)

HYMN

BENEDICTON

SUGGESTED SCRIPTURE READINGS

Selections may be made from the following: Scriptures for each of the several programs:

I Samuel	19:18-21
Jeremiah	7:23
Psalms	33: verses 12 to 15 and 18
Romans	13: 1-10
I Peter	2:11-17
Titus	3: 1-2
Matthew	22:15-22

Note: The Scripture may be read in a variety of ways; by the leader, by some one previously selected, by a class, or if there is a blackboard available, it may be written and read in concert or from the Bibles.

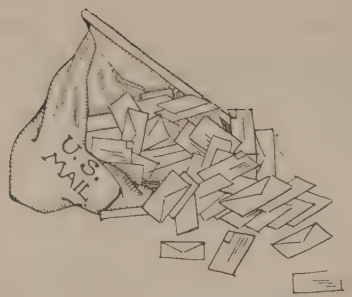
SUGGESTED HYMNS

"Great and Fair Is She, Our Land"
"O, Lord, Our God, They Mighty Hand"
"America, We Lift Our Battle Cry"
"God Of Our Fathers Known Of Old"
"America, the Beautiful"
"Lead On, O King Eternal"

(All hymns may be found in *Hymnal for American Youth.*)

r. L. F. Sensabaugh is Superintendent, Depart- of Church School Administration, of the Meth- piscopal Church, South Nashville, Tennessee.

What's Happening in Religiou Education



THE OFFICER," a small magazine published by the Methodist Episcopal Church for the use of Sunday-school superintendents, secretaries, treasurers, and administrative officers, is being discontinued as a separate publication with the December, 1927, issue. There will be included in *The Church School Journal*, a department entitled "The Officer's Own Page" where brief practical method suggestions, discussion of "efficiency problems," Sunday-school news, and other special features for the officers of the school will be given.

MR. GEORGE NESBITT MCCLUSKEY is now Director of Religious Education for the Connecticut Council of Religious Education. He has had particular training for this work in the McCormick Theological Seminary and Yale University, and is doing an effective piece of work for the state of Connecticut.

THE BRITISH Committee of the World's Sunday School Association has appointed Miss E. C. Ferguson of Greenock, as an assistant Sunday-school missionary to Mr. and Mrs. Annett at Coonoor, India. Miss Ferguson will help in the educational work of the St. Andrew Teacher Training Institute, particularly in the training of native educated Christian women and girls in Sunday-school leadership. She will also have charge of organizing new schools and introducing graded methods. This appointment is made possible through the generous efforts of the Scottish Ladies' Auxiliary which has promised to support a lady missionary for a term of four years. A number of primary schools in Glasgow and vicinity have also sent contributions for this purpose.

THE BALTIMORE SCHOOL of Religious Education is offering twenty-six courses this year to the largest enrolment of students that city has ever had in any leadership training enterprise.

THE YEAR BOOK for 1927 of the World's Sunday School Association is now available at the office of the Association, 216 Metropolitan Tower, New York City, It contains an account of the activities in some twenty-five countries, with reference to the work of the self-supporting national organizations which are also a part of the World's Association.

AT 9:15 A. M. on Sunday, November 13 the members of the First Presbyterian Church of Enid, Oklahoma, assembled for a final worship service in their old church building, a former minister conducting the service. At 10:15 a procession, led by the pastor, two former pastors and the elders of the church, made its way to the magnificent new building several blocks away. There the builder handed the keys to the pastor, Dr. D. L. Edwards, who unlocked the doors and all entered the new building for the first service of worship there. Every night during the following week services were held, each being designated by some special emphasis, such as Homecoming night, Presbytery night, Enid night, closing with an unusually fine dedication service on November 20. One of the most optimistic and enthusiastic members of the church is "Mother Young" who is 89 years of age and was the one who circulated the petition for the organization of the church in 1894. This is the third building that she has helped to make possible. Enid Presbyterians are to be congratulated upon what many consider one of the most beautiful and adequate buildings in the southwest.

Current Comments

The director of religious education in a prominent church says: "I would like to have every officer and teacher in our church school have a copy of the *International Journal* every month."

One of our leading advertisers says: "Our experience shows that the *International Journal* is read by the leaders of religious education throughout the continent."

A denominational executive says: "The *Journal* is becoming more virile and interesting with every succeeding issue."

The chairman of the Board of Editors says: "The *Journal* is pretty good, but it must continually keep on growing better. With the help of our readers we can do it!"

MR. AND MRS. PAUL H. VIETH are receiving the congratulations of their friends over the arrival of Richard Frederick Vieth into the realm of research and journalism.

THE RECENT convention of the Pen sylvania State Sabbath School Ass ciation at New Castle broke all records f interest and attendance. Nearly fi thousand were registered. Special hon was given to forty Sunday-school office and teachers with records of more tha fifty consecutive years of service.

THE IMMANUEL BAPTIST Church o Kansas City, Kansas, reports a successful experiment of having the young people take entire charge of the direction of the affairs of the church for a week known as Young People's Week. T start the plan all the young people were called together and a complete church organization was perfected, with the young people being elected as deacons deaconesses, trustees, Sunday-school superintendent with assistants, ushers, choir director, choir, pastor and associate pastor. The chairmen of the various departments called together their members and planned their work for the special week. They were given five weeks t work out their plans. They first met with the corresponding body of adults in regular session to find out how the work was being done. They also visited other churches and talked with those in the fields to which they had been assigned t gather ideas and suggestions for their respective departments. During Young People's Week large crowds greeted them in all their services; the Sunday school showed an increase of eighty for the two Sundays; several young people presented themselves for church membership; the finance committee reported fifteen new subscription pledges toward church finance; five hundred people were enrolled in daily Bible reading; and large numbers of young people were in attendance at the church services It is planned to have the young people meet occasionally with the senior members to help plan and advise in the work of the church.

MISS EMILY E. GORDON, Associate Director of Young People's Work of the Board of Christian Education of the Presbyterian Church U. S. A., is taking a year's leave of absence for special study. Her work is being carried by Mr. Paul M. Bourns.

THE CHICAGO COUNCIL of Religious Education has appointed a special committee to awaken interest among the church-school people of Chicago in the opportunities and privileges which the annual meeting of the International Council in February offers.

ONVENTION of International Students will be held in Detroit, igan, December 28-January 1. The ng will be made up of representa- from Christian Associations from lifferent colleges and universities of ountry. Although a closely delegat- oup, the Convention promises to be of wide representation and of signifi- interest. The purpose and content e program will be similar to the Stu- Volunteer Conventions of the past. me of the speakers who will lead the cing of the delegation are Francis Wei, dent of the Central China Christian ersity, Frank G. Laubach, of the ppines, Akintunde B. Dipeolu, from ria, British West Africa, and Stanley s, author of *Christ of the Indian Road.* lers from North America will include men as John R. Mott, Robert E. r, and Sherwood Eddy.

addition to hearing these men, the gates will see presentations of the patic productions "The Color Line," ay dealing with present Chinese con- ns, and "Kerbala," the adaptation he Passion Play of the Shia Sect of ammedans.

erhaps no movement has done more give the youth of North America a n of world friendship and Christian d brotherhood than have the Student nteer Conventions of the past. re is a reality and enrichment to be d in such a contact, the influence of h the Christian movement of our atry needs.

R. R. B. FERRIS, who has been General Superintendent of the ario Council of Religious Education, headquarters in Toronto, has re- ed his position in order to re-enter pastorate. Mr. Ferris will be greatly sed in cooperative work both in ada and in the United States.

HE COMMISSION on Evangelism of the Federal Council of Churches has sug- ed a Nation-wide Simultaneous Bible ding Plan for the first two months of new year. The gospel of Matthew be read in January, and the gospel of n in February at the rate of one chap- each day.

The American Bible Society has printed million copies each of these two gos- s in penny editions. Orders for these ions may be placed with the American le Society, Bible House, Astor Place, w York City, or any of its depositories. ast year in a similar reading one lion penny portions of Acts and Luke e sold. The realization that millions members of the churches will be read- simultaneously the same chapter on same day adds interest and zest to hfulness in following the plan.

HERE WILL be held in Cleveland, Ohio, from January 20-22, 1928, a National Conference on Church Comity, sponsored jointly by the Federal Council of Churches and the Home Missions Council. The Executive Committee of the Federal Council will hold its annual meeting in Cleveland following this Conference, on January 23 and 24. It has been customary to hold this meeting in December but the change is made this year in order to allow the two organizations to face together the issues involved in church comity. The Executive Committee of the Federal Council has also reduced its time of meeting from three days to two days in the hope that its members may attend the Comity Conference and contribute to the solution of its urgent problems, and remain over for the Executive Committee annual meeting.

ON WEDNESDAY evenings, from eight to nine o'clock Central Standard Time, beginning January 4, and concluding March 14, 1928, Professor Earl E. Emme, head of the Department of Religious Education at Nebraska Wesleyan University, at Lincoln, will broadcast eleven lessons on the "Principles of Teaching" of the Standard Leadership Training Curriculum over the University Radio Station WCAJ. Professor Emme represents the Department of Church Schools of the Methodist Episcopal Church in the Nebraska conference, and this course is offered under the joint auspices of the University and the Depart-

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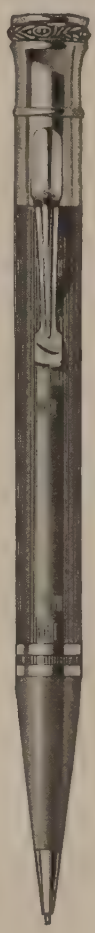

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ment. A registration fee of one dollar is charged which is payable to the registrar of the University. Standard teacher training credit is given by the Department of Church Schools to those who successfully complete the requirements of the course.

THE FOLLOWING Special Committees of the International Council held their meetings during December in Chicago: The Committee on Negro Work, December 10; the Committee on Leadership Training, December 13-15; the Committee on Religious Education of Youth, December 15-17; the Committee of Five on State and Provincial Councils, December 16.

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NEW BOOKS

aching in the Sunday School. oodrich C. White. Pp. 211. Price). Cokesbury Press, Nashville, ., 1926.

'rinciples that function in real teach- situations are developed in those tions, not developed by authority." velve meaty chapters Professor White s the church-school leader into the ratory under the conviction of this ence. The church-school worker who ts to learn how to do his work more tively will find this book a fruitful y. To those who think they have ht when they have merely imparted dy of factual information, the author a more searching responsibility. ere is no teaching unless there is ning. The teacher has not really ht unless the pupil has learned. . . . object of our teaching: making some- g happen in the life of the pupil. test of our teaching: what happens e life of the pupil." H. S. S.

Study of Babyhood. By Mary S. riland. Pp. 178. Price $0.90. The tminster Press, Philadelphia, 1927.

re-school education is making signifi- t gains among those who recognize strategy of childhood for character ding. A leading kindergartner re- tly remarked that it will be only a years until educators generally will ard the period of infancy as the most portant stage of life. By the time the d enters public school he has already ned more than he will ever be able to n in any other similar period of life. Recognizing the great worth of infancy, Standard Leadership Training Cur- ilum devotes three units of ten hours h to the study of children during the t three years of life. Mrs. Haviland, ell known specialist, is author of the t unit. In simple, but incisive fash- the book shows the marvelous acities of the infant, and how the e mother or the intelligent church- ool teacher may effectively utilize se abilities, attitudes, and interests in veloping those experiences that are ic to moral and religious growth. Not y as a training text for teachers, but o as a guide to mothers this discussion l be found exceedingly valuable. H. S. S.

The Child's First Songs in Religi- s Education. By Louise M. Oglevee. . 64. Price 90c net, by mail $1.00. e Vaile Company, Rock Island, Ill.

Workers with children will welcome s splendid book of songs for use with le children. The book contains thirty- ht songs. The themes and tunes are eptionally good, the words are within understanding of the little child and uable suggestions for using each song given. Workers who have used, his is God's House" are familiar with work of these authors, and will find s book a most helpful addition to their rking materials. G. D.

Young Men and the Church. The ung Men's Fellowship. Why—How— at. Pp. 20. Price 10c. Board of Christian Education, Presbyterian Church, U. S. A., Philadelphia, Pa., 1927.

An explanation of the Young Men's Fellowship which is the distinctively young men's work of the Presbyterian Young People's Program. It sets forth the spirit, purpose, and methods of work for the Fellowship under the four standard heads, Service, Recreation, Worship, Instruction. Much helpful material in its 20 pages.

P. R. H.

Dollars and World Peace. A Con- sideration of Nationalism, Industrial- ism and Imperialism. By Kirby Page. Paper, 94 pp., price 15c net; cloth, 215 pp., price $1.50. George H. Doran Com- pany, New York, 1927.

This is No. 14 in this admirable series of pamphlets on Christianity and World Problems. Discusses the political divi- sions of mankind, economic independ- dence, the question, Is the United States Imperialistic?, a constructive foreign pol- icy, and the war debts. Crowded with facts, and broad, well-considered argu- ments.

Reality in Religion. By Gilbert T. Rowe, D.D., Litt.D. Pp. 320. Price $1.75. Cokesbury Press, Nashville, Tenn.

This volume, which includes the Quillian Lectures for 1927 delivered at Emery University, has for its thesis a very challenging problem. Although the author deals in generalities throughout, although he is not quite in accord in his first chapter on "The Nature of Religion" with modern psychology, he has presented the facts of religion to be as real and observable as the facts of any other field of investigation. The book is well worth reading; especially for students interested in the philosophy of religion. The con- tents are presented under the following chapter titles—"The Nature of Religion," "Symbols in Religion," "Scientific Relig- ion," "The Scientific Method in Religion," "The Power of Religion," "Finality in Religion."

R. A. B.

Select Notes on the International Sunday School Lessons. Improved Uniform Series: Course for 1928. The Gospel of the Son of God: Studies in Mark: (Six months' course) January- June. The Life and Letters of Paul: (Six months' course) July-December. By Amos R. Wells, Litt.D., LL.D. Four full-page half-tone pictures and over 125 illustrations in the text. Pp. 368. Price $2.00. W. A. Wilde Company, Boston and Chicago, 1927.

Peloubet's Select Notes need no intro- duction to that large body of Sunday- school workers who are engaged in teach- ing the International uniform lessons. For fifty-three years this manual of Gospel exposition has proved a fountain of spiritual help to leaders all over the world. Its fifty-fourth volume maintains the high standard set by previous issues.

H. S. S.

The Smaller Sunday School Makes Good. By W. Edward Raffety, Ph.D., D.D. Pp. 332. Price $1.50. American Sunday School Union, Philadelphia. 1927.

This volume from the pen of the former editor of the *International Journal* covers a wide range of topics as they are related to the work in religious education in the small church. The author seems to assume—and we think rightly so—that the small school does not need less of a program in point of quality than any other school, but needs to have the pre- sentation of these educational matters unhampered by an approach in terms of organizational units which it does not possess. If workers in small schools can read many books, they will do well to start with this one and get the general over-view which it presents—if they can read but one book, then this one will give the best introduction to the many phases of religious education. P. H. V.

The Children's Year in a Happy Home. By Mary Howitt. Pp. 240. Price $1.75. Lothrop, Lee & Shepard Company, Boston, Mass. 1927.

This is a story of how Herbert and Meggy lived and played in their English home. It is a portrayal of child life in England eighty years ago. The book might easily be called a classic for chil- dren. R. A. B.

Parenthood and the Character Training of Children. By Thomas Walton Galloway, Ph.D. Pp. 224. Price $1.00; by mail, $1.10. The Methodist Book Concern, New York and Cincinnati. 1927.

This discussion course for parents is based on the assumption that there is no more important vocation than parent- hood and no greater school than the family. Each of the chapters starts with a group of situations which brings the problem concretely to the fore. This is followed by a statement of the essential points indicating fruitful lines of discus- sion, a bibliography, an extended general discussion of the theme, and a list of topics for thought and discussion. It is well arranged to provoke fruitful discus- sion, and should reduce to a minimum any tendency on the part of the teacher to lecture.

The problems considered cover a range of subjects, with emphasis on the re- sponsibility of parents, how character and personality grow, and sex. One has the impression that it is overbalanced with the matter of sex education, but perhaps this can be justified in light of the author's special competence in this field and the neglect of the subject in most older courses of this sort. The close relation of religion to the various problems con- sidered is rightly emphasized, but no- where are the problems of a distinctly religious character discussed. A complete course under the title of this book can scarcely omit such consideration. It would seem important therefore that teachers who use this very excellent course should supplement it at this point.

P. H. V.

The Sermon on the Mount. By Geoffrey Wardle Stafford. Pp. 248. Price $1.75. The Abingdon Press, New York.

A volume of sermons with an introduction by Dr. S. Parkes Cadman on "The Sermon on the Mount." The book is warm from the heart of a very successful pastor and will be of special value to pastors. R. A. B.

The Winston Simplified Dictionary. Encyclopedic edition. Edited by William Dodge Lewis, Henry Seidel Candy, and Thomas Kite Brown, Jr. Pp. 1524. No. 1, library buckram binding, $5.00; No. 5, Art Kraft, semi-flexible, $5.00; No. 7, Genuine Flexible Persian Morocco; $7.50, No. 9, Red Turkey Morocco, $10.00. The John C. Winston Company, Philadelphia.

A very satisfactory small dictionary. It has clear print and is well illustrated. The definitions of words are clear and concise. It is a practical volume for school, home or office.

Two Words. By Margaret Slattery. Pp. 56. Price 65c. The Pilgrim Press, Boston and Chicago.

This little book is a collection of true stories of the experiences of young people in making decisions in everyday problems. Those who know and love the writings of Miss Slattery will need no further statement concerning this book. Through these four little stories the author has presented a real challenge to young people to follow the "high way." A splendid gift book for young people of high-school or college age. G. D.

Programs of World Service For Juniors. First Series. Pp. 95. And **Programs of World Service for Primary Children.** First Series. Pp. 63. Prepared by M. Priscilla Chase, Agnes S. Kelsey, and John Leslie Lobingier. Price 25c each. Committee on Missionary Education of the Commission on Missions, National Council of Congregational Churches, 14 Beacon St., Boston, Mass.

Each of these books is the first of a series of three booklets of this nature. Each is a group of four course-units on world-friendship services with related activities. The services are well planned, the stories are good and the enterprises are practical and easily related to any denominational project. There are adequate supplementary materials for weekday sessions. Each course-unit gives suggestions for twelve periods of approximately ten minutes each. These are practical manuals for all junior and primary leaders. G. D.

The Inside of Bunyan's Dream. The Pilgrim's Progress for the Man of Today. By Arthur Porter, D. D. Pp. 270. Price $1.75. Fleming H. Revell Company, New York, 1927.

This book is a modern interpretation of *Pilgrim's Progress*. The author has used many of the same chapter headings and the same names for characters as found in Bunyan's *Pilgrim Progress*. The year 1928 marks the three hundredth anniversary of John Bunyan's birth and surely an interesting and helpful method of reading this volume would be to read it with Bunyan's book.

The Church and the Church School. By William Everett Chalmers, D.D. Pp. 186. Price $1.00. The Judson Press, Philadelphia, Pa. 1927.

Dr. Chalmers is Secretary of the Department of Religious Education for The American Baptist Publication Society and presents a very thoughtful textbook on the teaching ministry of the church. The book was prepared for use in connection with a study of the pupil and a study of teaching principles. According to the author, the text seeks to give the student a view of the church as an educational agency and to show how and why the church must organize to teach. The book will be of special value to pastors, Sunday-school superintendents, and directors of religious education of his own denomination who are interested in the problem of correlation. R. A. B.

The Spreading Dawn. By Basil King. Pp. 316. Price $2.00. Harper & Brother, New York. 1927.

The Spreading Dawn contains six uncanny stories of life after death. In Dr. King's Forward he says that the stories are imaginative efforts only. He writes on the thesis that few of us can ever stop guessing as to what it would be like when as individuals we have to cross the "Threshold." The titles of the six stories included are "The Spreading Dawn," "The Ghost's Story," "Heaven," "Abraham's Bosom," "Going West," and "The Last Enemy."

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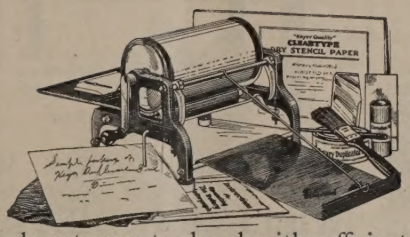

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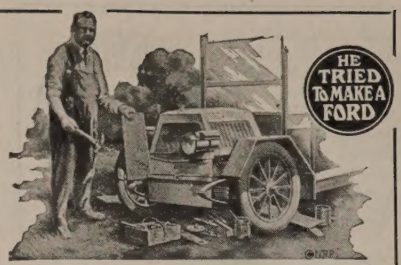

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2	Mrs. E. Gallins ★	10	10	60	18	14	9	14
3	Miss. Deering	14	11	71	19	10	7	12
4	Mr. B. Dietrich	10	8	54	Beginners	44		1.28
5	A. L. Jackson ★	15	15	93	Primary	86		1.54
6	H. Martin ★	9	9	75	Junior	112		3.03
7	Windfield S. Day	8	7	10	Visitors	4		
8	E. Gardner	14	13	89				
9	Edwin Burnell ★	8	8	71	Rally Day Sun. Sep. 18			
10	W. Adams	116	85	4.70				
11	Albert Livington	73	53	3.38		Attendance		Collection
12	Miss. G. Holms	26	25	1.75	Today	776		31.18
13	G. Williams	52	45	89	Last Week	653		29.29
14	Mr. W. Potter	21	20	2.37		Birthday		4.73
15	L. Browne	54	27	15	Bibles	Missionary		13.33
16	Louis. Garter	75	59	4.95	269	Total		49.24
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What Young People Have Done For Me

(Continued from page 11)

fe that men and women may grow up
out losing all of their idealism?
t is one of the nice questions that
th persists in raising.

UT YOUNG people have done more
than make me think. They have
tly heightened the courage with
ch I face life. The spirit of youth is
tagious. One may be perplexed by
problems of seventeen, but one will
ly be downhearted about them. With
th, all things are possible. Often have
caped from a dull and heavy mood by
ply having some young people about.
aling with a considerable group of
ng men and young women has inspired
with the faith that there is a way out
almost every difficulty. I have had
bad failures—one of each gender—
I have also had some glorious suc-
ses. The young people have played
with me without exception, and they
e generally given a good account of
mselves in the eyes of the world. They
e increased my faith.

My success in gaining the confidence
oung people has lit a great hope in my
rt. Under the leadership of these
ng men and young women I seem to
exploring life. Their trust has mel-
ed and transformed my inner spirit.
rough them I hope to win a finer ap-
ach to all ages and a better under-
nding of every department of life.

How has it come about that I have
this experience with youth? I never
pected it. When I began my ministry
young people were the one group with
om I could not get along. The young
ple say that they talk to me because
m willing to listen, and confide in me
ause they "feel free" in my presence.
parently youth is ever looking for
derstanding. Instinctively our young
ple seek out those who are willing to
en without condemning. To be the
nd of youth takes much time. Their
ries are long, and they have difficulty
getting started. One must be willing
associate with them freely and casually.
e richest confidences will not come by
pointment, but by happy accident.
t if we will invest a little time and
ch patience, great will be our reward
the quickening of our own lives.

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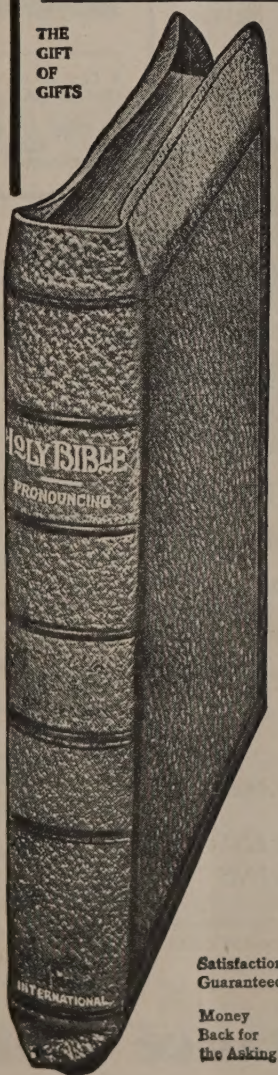

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SPECIMEN OF TYPE
and of Ar'pad? where *are* the go
Sĕph-ar-vā'im, Hē'nā, and I
have they delivered Sā-mā'rĭ-ā
mine hand?
35 Who *are* they among all the
of the countries, that have deli

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A County Program of Religious Education

(Continued from page 13)

still there are a number of other features which have brought important results.

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In Marietta the teachers of children in the Sunday schools hold monthly meetings with an attendance of fifty to one hundred and a semi-annual banquet with a special speaker. Last winter the group conducted a reading campaign. Twenty of the best books were selected and passed around, and a total of 258 books were read. The Sunday school superintendents also meet regularly for mutual conference and usually have a speaker to address them.

Our fourth annual young people's conference has been held and our conference last spring was the first *Christian Quest* conference on record, according to Dr. P. R. Hayward, Director of Young People's Work, International Council, who was present. The adult division has conducted three successful *Four Square* campaigns. Last year the average attendance of the Sunday schools of Marietta showed a gain of eighteen per cent.

There has been an annual budget for cooperative enterprises in religious education of more than $8,000, nearly one-half of which has been contributed by churches and Sunday schools, and the remainder by several hundred interested individuals. Our annual convention usually has a strong program which attracts the workers from all parts of the county.

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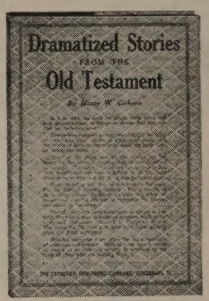

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